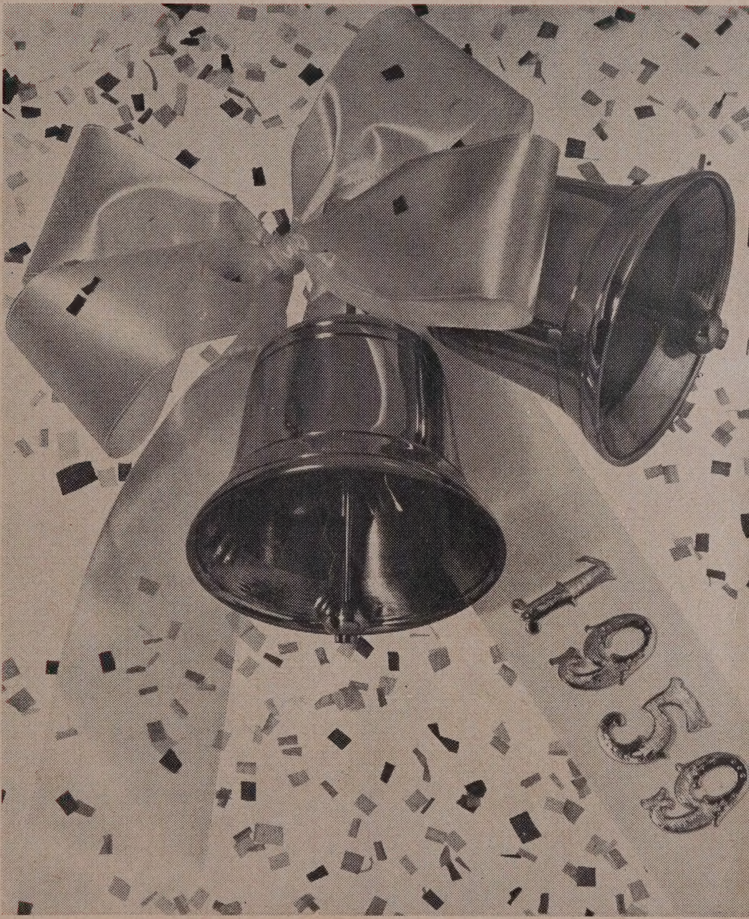
The Glad Tidings

JANUARY
1959
VOL. XXXV



MILLER SERVICE

ANOTHER YEAR

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee!
(Frances Havergal)

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THE GLAD TIDINGS

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THE GLAD TIDINGS

VOL. XXXV TORONTO, JANUARY, 1959 No. 1

EDITORIAL

THE UNFINISHED TASK

by

THE REV. L. S. ALBRIGHT, B.A.,B.D.., S.T.M.., D.D.

Director of The Canadian School of Missions, Toronto

LET US BEGIN with a quotation from "Renewal and Advance", edited by Charles W. Ranson, until recently the General Secretary of the International Missionary Council—"The task of world evangelism today, starts from the vantage ground of a Church which, as never before, is really world-wide. This universal fellowship is the great new fact of our time. It is working itself out today in a real partnership between the older and younger Churches." Until quite recently we used to say that the exceptions to a world-wide Church were in Central Asia. For some time now, Christian services of worship have been held in Kabul, the capital of Afghanistan; there is an inter-denominational medical mission in Nepal, with 74 missionaries representing 11 denominations and eight nationalities, and a good start in educational work. There are missions on the borders of Tibet, but no organized Christian work in Tibet or Butan; little in outer Mongolia, and none in British Somaliland.

Today, China is closed to the missionary movement, but the Christian Church survives, with considerable difficulty and accommodation to the demands of a totalitarian state, as in Soviet Russia. In recent years, the non-Roman Churches in both countries have been given a little more freedom, since the state counts on time, communist education and propaganda, to win out in the end. But "Christianity is an anvil that has worn out many hammers!" Wherever nationalism is strong, and that means the whole of the Near East, the Middle East, the Far East, Southeast Asia, and increasingly in Africa, Christianity faces revivals of national cultures and a resurgence of indigenous religions. At the same time, these have been, and are being, influenced by Christianity — Hinduism by the figure of Christ; Buddhism and Shinto by Christian methods and ideas; Islam by Christian home and family life, so superior to Muslim home and family life. The new ideologies continue to sweep all around the world—scientific humanism, materialism, secularism, totalitarianisms of the right and of the left. Thus the Christian faith meets opposition, but this is not new. Christians have always had to face opposition of one kind or another, and often persecution. However, "truth is mighty and will prevail"; "the God of truth and love" will not be defeated in His own universe.

So much, then, for past achievement under God, giving us our starting point for the task remaining—

1. **The Unfinished Task In Bible Translation and Distribution**

In a world created by God, peopled by His will, every man has the inalienable right to read, or to hear, God's final revelation in the Bible, in his own language. Some portion of the Bible has now been translated, and is distributed in about half of the major languages of the world. That leaves over a thousand still to be done—a difficult and costly undertaking. In addition, revisions have to be made from time to time. Many original translations have never been revised and corrected; put into modern speech understandable to people of today. Every man has the right to understand the meaning of the Good News which the Bible contains. The Ethiopian treasurer of Queen Condace was an earnest enquirer, who, after travelling all the way to Jerusalem, was returning still puzzled, until Philip, the lay deacon, explained to him that the great suffering servant passage in Isaiah, 53, referred to the crucified and risen Jesus.

This brings us to World Christian Books, edited by Bishop Stephen Neill, one of the outstanding Christian leaders of our time. These books explain Christian teaching and practice in as simple terms and English as possible, and may be transposed into other languages by competent Asians, Africans, Latin Americans, and South Sea Islanders. Already, some two dozen titles have been published at a cost considerably lower than the Penguin, or Pelican books. This is a most important project, long overdue. Overseas, where books, magazines and periodicals are often non-existent, or too expensive, these World Christian Books are meeting a crying need.

Books on Christian Doctrine and Theology are needed also. A few ministers overseas have remarkably good libraries for their means, but most have very little beyond the Bible and perhaps an old commentary. This need is being met in various ways—in China, by translations of the Church Fathers; in India by the Christian Student's Library Series, begun in Bangalore Theological Seminary, and now continued at Serampore Theological Seminary, founded by the great William Carey. This is more laborious than exciting work, but we must not fool ourselves into thinking that because the Christian Church is practically world-wide, it is also strong, vigorous, reproducing, missionary. Almost everywhere, it is a minority Church, sadly lacking in the equipment to meet the pagan, secular, or totalitarian environment in which it is set.

2. The Unfinished Task In Regard to the Laity

What about the Christian laymen and laywomen overseas? Here the Church of South India is setting a good example in the training of laymen and laywomen for Christian witness in the villages, with some empowered to conduct the sacraments, so that these may be held more frequently. Meanwhile the World Council of Churches is helping indirectly, with its Department of Work for the Laity, and its Committee on Co-operation between Men and Women in Church and Society. But why *two* Study Groups? Are not women a part, surely a major part, of the laity in any Church? Yes—but in Asia, where men and women often do not yet sit together in church, and in Africa, where women usually do not eat with men, a good deal of preparatory education must be done before men and women can work together in Church, in society, and in the state.

However, Christian women are coming along. In French Equatorial Africa, they are protesting vigorously against polygamy, and the so-called bride-price, as derogatory to the dignity and freedom of women in the Christian Church.

3. The Unfinished Task in Christian Education

This represents another phase of the uncompleted task overseas. You see, as long as we had Mission Schools of various grades, Christianity was taught as part of the curriculum. But, as governments take over public education, and Christian teaching has to be done, if at all, on a voluntary basis, and perhaps out of regular school hours, Sunday Schools become necessary. Our own Sunday School materials, developed over many years of experiment, could be translated and sent out hither and yon—but would they fit African or Asian conditions? Thus, the World Sunday School Association has to send teams of experts to counsel with Christian leaders, and so, work-out on the fields, the courses suited to the situation in the various lands. A gigantic task!

And where communism takes over education, and denies the right of religious instruction of the young, in the Church, as in Soviet Russia, and, until recently, in East Germany, not to mention China, what is to be done? "Now at last", said Bishop W. Y. Chen at the Whitby Conference of the International Missionary Conference in 1947, "we have to undertake the

Christian nurture of our children in our own homes, or it won't be done at all." That means more work for the missionary, and the National Church leader, to provide suitable materials for this home instruction in Christian faith and practice.

4. The Unfinished Task in Christian and Family Life

This follows inevitably from what has just gone before. In China, Dr. Irma Highbaugh, and in India, Dr. Winnifred Bryce, pioneered along these lines, and others have taken up the torch under I.M.C. sponsorship, with national and regional institutes, particularly in Asia. Overseas, where only one member of a family is Christian, or where polygamy prevails, the development of the Christian family is perculiarly difficult. An Indian woman, Mrs. L. Joseph has prepared a useful book, "Christ in the Indian Home", and Dr. and Mrs. David Mace continue research, counselling, and assistance, in this important aspect of missionary service.

5. The Unfinished Task in Social Outreach

In these days of social ferment, national awakening, cultural revival and religious resurgency, Christianity must not be confined to Church and Home. Christians must give their witness, make their influence felt, give leadership, in society and in the state. Recently, the National Christian Council of Ghana sponsored a study of Christianity and African culture; at the All-Africa Christian Conference at Ibadan, Nigeria, last January, these issues of the relation of Christianity to African culture, society, traditional customs, land and state, were earnestly discussed—and not too soon, by any means. For, during the next generation, new patterns of life will be set in a dozen African territories, and perhaps in Africa, as a whole. Whether in Southeast Asia, Africa, or the Caribbean, regionalism is growing, and is dynamic. At last, Christians in these areas are beginning to discover one another, and to realize the need of co-operating in their common task of Christian witness and application of the Gospel.

6. The Unfinished Task in Christian Evangelism

Meanwhile, Christian evangelism; education, beginning still in many places with literacy—there are areas in India where 90% of the Christians are still illiterate; medical work and training; rural and urban experimentation and demonstration; must go on, and increasingly as a partnership in obedience between so-called Older and Younger Churches. Population in Asia, Africa, and Latin America is growing steadily, *exploding* might be a better word; posing a problem far beyond the resources in people and money, related to the Younger Churches of today and tomorrow. "What", you say, "will it never be finished, this missionary task?" Well, it does not look as if it ever would be, for as population grows, both overseas and in Canada, by natural increases and by immigration, the Christian Church must expand accordingly. The evangelistic task is never done, for each new generation presents a fresh challenge to evangelism and Christian nurture. In a very real sense, the missionary commission of our Lord is to the end of the world, and to the end of time.

However, it will change—*is* changing in character overseas—as mission on the field and Younger Church become more integrated; as the Younger Church becomes more indigenous, firmly rooted and growing in the soil of Asian and African culture; as with two-way exchange of personnel, we become more identified with our Christian brethren abroad and they with us. Gradually, they will be able, and will want to take over more of their own evangelization and Christian nurture, and, increasingly, to reach out in mission to people of other lands. This process has already begun, in the Church of South India and the Church of North India; and in the Churches of the Philippines, which have 14-15 representatives beyond their own borders. This outreach may be expected to grow in volume as they come to realize that, in Christianity, mission is not an option, or a side-interest of a select few in the congregation, but an essential element in the Christian faith, without which the faith ceases to be Christian.

At the Last Supper, Jesus testified in prayer, "I have finished the work Thou gavest me to do". After His Resurrection, He said to His disciples, "As the Father has sent me, so send I you." His later followers have been very slow to accept that commission of their risen Lord. For centuries, hardly any out-reach to the non-Christian world. And in recent decades, too little and too late for untold millions. Yet, the Master's commission has never been rescinded. And we certainly cannot say that we have finished the work He left us to do—the mission of the whole Church and the whole world, and to all of life. We do pray as He taught us—"Thy Kingdom come, Thy will be done, on earth as it is in Heaven."

* * *

A PRAYER FOR THE NEW YEAR

"We enter now a glad New Year
Lord, be this our fervent prayer;
Bless our gains, and bless our crosses,
With Thy Heavenly manna feed us
By Thy Holy Spirit lead us
Let each life a blessing be
Wholly given unto Thee." (Selected)

PRAYER

by MISS NETTIE E. COOPER, CALGARY

Alberta Synodical

Gracious and eternal God, to Thee we ascribe all honour, majesty and praise. We come to Thee as children to a father. Forgive us for failures, and lost opportunities to serve Thee, and witness to Thy saving grace through Jesus Christ our Lord.

We thank Thee, Oh Father, for Thy steadfast love and mercy, and Thy faithful promise that, if we confess our sins, Thou art faithful and just to forgive us our sins. We bring Thee grateful thanks for the many blessings bestowed on our society in 1958, and we pray that Thou wilt make us channels through which these blessings will flow to others, and to the peoples of other lands. We pray for Divine wisdom and guidance upon the work of our church and our society in this, another new year.

We pray earnestly for all our missionaries. May Thy Holy Spirit permeate their lives with mighty power; and may they be given daily strength, courage, and wisdom, for the great work committed to them. Bless them spiritually and physically. May the men, women, and children, to whom they minister, see the living Christ in them, and be irresistibly drawn to Him.

We pray for all new converts in many lands, that they may be kept in the faith, grow in grace and knowledge of the Scriptures, and in true understanding of the Christian life, with joy and peace in their hearts. May they be true witnesses to their own people.

In these days of disturbed peace in the world, of anxious uncertainty and unrest, and atomic experiments, keep the hearts of Thy children in perfect peace and quiet confidence, in the knowledge that all things work together for good to them that love Thee. We pray that Thou wilt over-rule all things with Thy mighty power, and deliver Thy children from the evils of this world. May the doors be kept open for the preaching of the gospel in every land, and may we, in this beloved and greatly blessed land of Canada, serve Thee faithfully and acceptably in thought, word, and deed, and in true devotion.

In Jesus name we make our prayer.

Amen.

NEW YEAR'S GREETINGS FROM THE PRESIDENT

by MRS. A. GLENN THOMPSON

ON BEHALF OF Council Executive I am very happy to extend to you the warmest Christian Greetings for 1959.

There is always a feeling of mystery, and perhaps uncertainty, as we stand at the threshold of a new experience. It is true that the New Year is more or less a division of time—but it is a division that challenges us to the fact of the unknown future.

The absorbing preoccupation of our day is the quest for peace. Into a world of competing nationalisms and conflicting ideologies has come the threat of the atomic age.

Today we are challenged to face the future in Christ. "For He is our peace." Eph. 2-14.

The first Christian missionaries went out in the world with the news that peace between the powerful national groups could come, as men made the response of faith to Jesus Christ. He was the common focal point of their devotion; and if men and women of this day could be at peace with Him, they could be at peace with one another.

It is not otherwise in the world of the twentieth century. The things that divide men are certainly with us. Differences of temperament and upbringing, differences of tradition and employment, differences of national status and of knowledge, all prevent the proper development of civilized life. One of the greatest problems is how these differences may be overcome.

Our world today is bigger geographically, than the world of the first missionaries, but on the other hand it is smaller, since modern means of communication have brought us all on to one another's doorsteps. And still to each one of us the Christian Gospel speaks its word of peace, and bids men to make the common response of faith to Jesus Christ, so that all may become one in Him.

"He is our peace," says St. Paul to the Ephesian Christians. This sums up the great gift that is ours if we make the response of faith.

First—Peace with life, so that we are able to meet it and deal with it.

Secondly—Peace with God, so that our conscience can be at rest.

Thirdly—Peace with one another, so that our world can be at peace.

These are the gifts that He offers. Let us, each one, make the response of faith, to Jesus Christ, in this New Year—"For He is our peace".

* * * * * * * * *

Your Prayers are asked

—For all members of the Women's Missionary Society, children, youth, and adults, across Canada, as they enter into the opportunities a New Year offers.

—For all who carry the responsibility of office in local groups, Presbyterials, Synodicals, and Council Executive, that in the New Year they may be guided to ever more consecrated and effective leadership.

—For the New Canadians who have shared with us the happiness and fellowship of the Christmas season, that they may know a new sense of peace and security through their continual sharing in the fellowship and witness of the church.

—For our workers who have always given so freely of time and strength throughout the Christmas season, that in giving they may receive new strength and encouragement to go forward into a New Year of greater service for the Master.

—For the Church at home and overseas, and for all its members, that they may become more earnestly dedicated to God's will and work, as they seek to spread His Kingdom unto the farthermost parts of this earth, and to increase in knowledge and understanding, with the zeal of Christian love and fellowship always within their hearts.

—For the Christian Literature Programme of all the Churches, that the Gospel may be made available to the millions of new literates throughout the world in all the native tongues and dialects; that through the interest and help of Christians everywhere the power of the Printed Word may carry its saving message and enlightenment into all those needy hearts and minds which cannot otherwise be reached.

THE HOUR WAS HERS!

by LAURA K. PELTON

(This is the first of a series of Articles which Miss Laura Pelton is writing for The Glad Tidings about the Presidents of our W.M.S., since 1925. The second Article will appear in an early issue.)

It has been claimed that some people *make* history while others are the product of historic processes. Whichever the case may be, certain it is that without the thought and actions of human beings there could be no history.

As we look back over the history of our Society since 1925, it is patently clear that some personalities stand out in bold relief, as having determined and influenced the life of our Society in a surprisingly large degree. In this series we are attempting to discover when and how this was done, by the women who have served the Society as Presidents since 1925.

MRS. MARY McKERROLL

In June 1925, when the Union of Methodists, Congregationalists, and approximately fifty percent of the members of the Presbyterian Church, was consummated, the Women's Missionary Society of the Presbyterian Church in Canada was left without funds, much of its work gone, and its staff sorely depleted. However the members were resolute and enthusiastic, and set themselves at once to get on with the job. The great body of women remaining Presbyterian, meeting in Toronto, moved at once to elect their new President. Mrs. D. T. L. McKerroll was their choice. In the minds of the electorate, here was the woman who could lead the Society; depleted now in members; with what appeared to be meagre resources; with many of their fields overseas, much of the work in Canada, and a number of their missionaries, gone into the new United Church of Canada. Here was a task requiring a stout heart, indomitable courage, good nature and a strong will. All these Mary McKerroll possessed in superlative degree, and she proved to be the woman fitted to "the hour". Looking back now to those three years of her Presidency, we have no doubts about the corporate wisdom of that body of women who chose Mrs. McKerroll, as the President who could infuse into the broken society the new life, vigour and confidence, necessary for its future. We have only to look at the distance we have come since that day in June 1925, to realize that Mary McKerroll was one of those who *made* history.

Like most people who have within them real greatness, she was also a woman of tantalizing weaknesses. Mary McKerroll worked on a large broad canvas, ever with an eye to the general impression, and caring little for detail. In conference, consultation and conversation, her mind grasped, with lightning rapidity, the core of the issue, but threw off with reckless unconcern contributory factors or modifying detail, which, at times, resulted in an embarrassing medley of fact and inference.

She could lose more things in a week than most people could assemble in six months, and within the same length of time could forget more than many of her associates would ever know. Often she was the despair of those who liked facts and details tied up in a neat and secure parcel. She was of the "front line" leadership, and behind her was always the necessity for a competent subordinate line, to hold her together in some sort of organized order.

But all these were weaknesses of a woman who was big in outlook; generous in attitude; contagiously alive; with a genuine love for people; an unfaltering faith, and a great heart.

As a presiding officer she was patient with the stupid, helpful with the inexperienced, firm with the "time thief". On many occasions she saved a tense situation by her brilliant wit, and never did she permit a debate to descend to a sub-Christian level. Mary McKerroll possessed that quality of character which brought to shame all smallness and meanness of thought and speech in her presence.

To those who knew her as President, to those who worked with her in committee, and to those who listened to her forceful and scintillating addresses, Mrs. McKerroll was admired and respected. To those of us who worked with and enjoyed both her "official" and unofficial friendship, she was greatly beloved. She had a remarkable ability for drawing younger folk into conversation with her, in which they felt perfectly at home and knew themselves in the presence of a woman who loved people as "persons", and was as anxious to listen as to talk.

Perhaps what endeared her most of all, to those who were privileged to know her, was her genuine humanness and her never-failing concern for the feelings of others. We recall one occasion, following a strenuous week of Council meetings, when we took her to a show. The choice of theatre was left with us, and on a chance guess we chose a show we thought would be humourous and relaxing. To our horror, it was a vaudeville with a few acts which were, to say the least, somewhat risqué. The theatre was crowded and we could not get seats together. We were becoming more and more embarrassed during the show —here was the President of our Society subjected to a bad performance, and, what was still more distressing, a bad performance with spots of raw vulgarity! When it was over we met at the exit, and at once we apologized for our unfortunate choice and confessed our chagrin. With her customary breezy manner she exclaimed — "My dear, don't give it a thought — I fell asleep after the second act and had a wonderful rest!" And so, after a good strong cup of coffee, we went back to our hotel — the President to continue her rest, and we with a terrific sigh of relief, and blessing the President who could care more for a travelling secretary's feelings than having been "caught out" at a questionable show. We *never* knew how much of that show the President actually had seen!

Mary McKerroll was generous to the nth degree in her praise and recognition of the work of the Society's staff, and never lost an opportunity for commendation of them to the members at large. All who worked with her, knew that in the President they had a friend, and one to whom they could go for advice and encouragement.

Again we recall an occasion following a complaint, which had come to Council Executive about a visit of ours to an auxiliary when we were accused of having transgressed one of the invincible tenets of the Society. Young and inexperienced in the job, naturally we were rather seriously upset. We went straight to the President, and again, after having listened to our story, with a gesture that symbolized her capacity for "loving all sinners", and with her unfailing charity towards "innocents abroad" she gave us a *large* and affectionate hug and said — "Tempest in a teapot, dear — don't worry your dear head about it!"

The three years after June, 1925, were years of reorganization, evaluation of potential resources in money and in personnel, intensive travel throughout the Society, and constant contact with our members. They were the years in which it was imperative to capitalize on the enthusiasm and determination of our members; years when it was necessary to inspire our women to realize their strength; and to rally all our forces in a vigorous effort to enlist new members and to procure funds. All this was accomplished in an amazing degree under the valiant, scintillating, and indefatigable leadership of Mary McKerroll. She was the woman for that particular hour, and when she laid down her gavel we were well on our way to what we have become.

Can I Say The Lord's Prayer?

I cannot say OUR, if I live in a watertight spiritual compartment; if I think a special place in Heaven is reserved for my denomination.

I cannot say FATHER, if I do not demonstrate the relationship in my daily life.

I cannot say WHICH ART IN HEAVEN, if I am so occupied with the earth that I am laying up no treasure there.

I cannot say HALLOWED BE THY NAME, if I, who am called by His name, am not holy.

I cannot say THY KINGDOM COME, if I am not doing all in my power to hasten its coming.

I cannot say THY WILL BE DONE, if I am questioning, resentful of, or disobedient to His will for me.

I cannot say ON EARTH AS IT IS IN HEAVEN, if I am not prepared to devote my life here to His service.

I cannot say GIVE US THIS DAY OUR DAILY BREAD, if I am living on past experience, or if I am an under-the-counter shopper.

I cannot say FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US, if I harbour a grudge against anyone.

I cannot say LEAD US NOT INTO TEMPTATION, if I deliberately place myself, or remain, in a position, where I am likely to be tempted.

I cannot say DELIVER US FROM EVIL, if I am not prepared to fight it in the spiritual realm with the weapon of prayer.

I cannot say THINE IS THE KINGDOM, if I do not accord the King the disciplined obedience of a loyal subject.

I cannot say THINE IS THE POWER, if I fear what men may do, or what my neighbours may think.

I cannot say THINE IS THE GLORY, if I am seeking glory for myself.

I cannot say FOR EVER AND EVER, if my horizon is bounded by the things of time.

I cannot say AMEN, if I do not also add, "Cost what it may". For to say this prayer honestly will cost everything.

—M. W. GASS, in *Inter-Varsity Magazine*

(Mrs. F. R. Duminy, President of the Synodical of Montreal and Ottawa, has very kindly sent to the Editor the above contribution to our pages. This she found, treasured among the well-worn pages of her mother's Bible, when it came into her keeping, and we do appreciate having the opportunity of publishing it for our readers.)

THE TREASURER PRESENTS THE ESTIMATES

"Where there is no vision, the people perish" (Proverbs 29:18)

MRS. SINCLAIR

AS WOMEN who know God's love, and accept His purpose in and for our lives, have we caught again the vision of the Missionary task, His plan of salvation for the world?

The door is wide open; here is no impenetrable wilderness on the face of the earth. As Christians we must meet the demands made upon us. We must be labourers together with God.

"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" How shall they indeed? The question echoes in our ears, like a reiterating Voice. How shall they hear unless we *go,* or *send?* What a responsibility, and what a privilege for the women of our Society!

Noted below are the Estimates for the work of the Women's Missionary Society in 1959, which were presented and accepted at the Annual meeting. This sum, $347,455.00, represents the minimum amount required to do the work entrusted to the Society.

Let us be much in prayer for the work; the workers; and finally for ourselves, that we may know the joy of sacrifice, as we meet this challenge.

Helen P. Sinclair,
Treasurer.

* * * * * * * * *

Great God, the way before us lies
So plain, so straight, so rich with blessings,
Thine is the work to clear the way,
No obstacle can stand before thy glorious power.
Thine is the work to clear the way,
Ours, gratefully, to obey.
Great God, how rich our heritage,
How great Thy power! (Selected)

W.M.S. ESTIMATES FOR 1959

NATIONAL MISSIONS

Executive Director—Miss Frieda E. Matthews

CHINESE IN CANADA

Montreal, Quebec: Miss Florence Goertzen and Mrs. G. P. Louie.
Toronto, Ontario: Miss Margaret Near, B.A., Miss Gee Bun Lee, Miss Susan Gibson.
Vancouver, B.C.: Misses Ruth Yeandle, Susan Yeung, and Annie Wilson, L.L.C.M.
Victoria, B.C.: Misses Gertrude Scott, and Grace Lee.
Windsor, Ontario: Miss Elsie Lee.
Salaries, Expenses and rent .... $ 29,040.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Manitoba, and Cecilia Jeffrey, Kenora, Ontario: Salaries and administration paid from per Capita Grant.

HOSPITAL VISITORS

Montreal, Quebec: Mrs. W. B. Leatherdale
London, Ontario: Miss Lila Schneider
Winnipeg, Manitoba: Mrs. G. W. Bradley
Edmonton, Alberta: Mrs. Jessie Anderson
Vancouver, B.C.: Miss Ellen Douglas
Salaries and Expenses .... $ 12,230.00

DEACONESSES

Cecilia Jeffrey School: Miss Helen Ross, Salary paid from per Capita Grant
Presbytery of Montreal, Quebec, Tyndale House: Miss Catherine Watson
Presbytery of East Toronto, Ontario: Misses Hilda Blackwell and Flora Whiteford
Presbytery of West Toronto, Ontario: Misses Hazell Davis and Martine Jansen van Beek
Presbytery of Hamilton, Ontario: Miss Athalie Read
Presbytery of Saskatoon, Sask.: Miss Lillian Reay
Presbytery of Prince Albert, Sask.: Miss Ada Ware
Presbytery of Westminster, B.C., Fraserview area, Vancouver: Miss Evelyn Murdoch and Mrs. Anne McGillivray
Presbytery of Victoria, B.C.: Miss Winnifred Ripley
Salaries and Maintenance .... $ 32,250.00

IMMIGRATION

Miss Dorothy Lukes and summer assistant Salaries and Expenses	$ 3,900.00	
Printing letters of welcome	100.00	
Social Service	100.00	
		$ 4,100.00

MISSIONARY VANS

Maintenance of three Missionary Vans	$ 900.00

NATIONAL SUMMARY

Chinese Work	$ 29,040.00
Hospital Visitors	12,230.00
Deaconesses	32,250.00
Immigration	4,100.00
Missionary Vans	900.00
Student Deaconesses, three	2,400.00
Transportation of Summer Appointees	600.00
Executive Director, Miss Frieda E. Matthews and stenographic secretary Miss Vera Carson, Salaries and expenses	7,300.00
National work contingency	500.00
New Work	500.00
	$ 89,820.00

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps, Vans and Liability Insurance	$ 500.00

OVERSEAS MISSIONS

Executive Director—Miss Mary E. Whale, B.A.

INDIA

Jhansi Field

Salaries:		
Misses Edith Magee, B.A., and Margaret Leask, B.A., M.R.E.		$ 5,200.00
General Conduct of Work:		
Educational	$ 3,614.00	
Medical	663.00	
Widows and Orphans	274.00	
General Maintenance and repairs	1,516.00	

Mission Business	175.00	
		$ 6,242.00
		$ 11,442.00

Bhil Field

Salaries:		
Misses Lily Simpson, Reg.N., Irene Stringer, Beatrice Scott, B.A., Mary Sherrick, B.A., Margaret Kennedy, Agnes Hislop, Pauline Brown, Reg.N., Ida White, Reg.N., Mary Lankin, Reg.N., B.A., M.P.H., Helen Acton, Reg.N.		$ 25,300.00
General Conduct of Work:		
Evangelistic	$ 2,025.00	
Medical—Mobile Units	3,575.00	
Nurses' Home	100.00	
Maternity Ward	100.00	
Educational—Schools and Hostel	7,877.00	
M.G. Abey Memorial Home	1,000.00	
General Maintenance and repairs	3,500.00	
Mission Business	290.00	
Language Study	200.00	$ 18,667.00
		$ 43,967.00

Co-operative Work:

Vellore All-India Christian Medical College:		
Mrs. L. W. Gehman, Reg.N., M.A.	$ 2,600.00	
Grant to Vellore	1,000.00	
Grant toward salary of Doctor	238.00	
Ludhiana: Grant toward salary of Dr. Virgin	450.00	
Miss Audrey Prendergast, Reg.N., salary and maintenance	1,000.00	
Balance of Miss Prendergast's salary to be paid by Knox Church Toronto)		
Indore: Director of Post Graduate Nurses' Training, Miss Bessie MacMurchy, Reg.N., B.Sc., Salary and expenses	2,800.00	
Ackerman-Hoyt Memorial Hospital, Jhansi	300.00	

Allahabad Agricultural College	500.00	
National Christian Council of India	200.00	
Serampore Theological Seminary	350.00	9,438.00
Total for India		$ 64,847.00

BRITISH GUIANA

Salaries: Misses Ellen Anderson and Margaret Ramsay	$ 5,200.00	
General Conduct of Work:		
Church School Teacher Training and Vacation Church School	500.00	
Grant to Bible School for Training of Deaconesses ($200.00 Peace Thanksgiving Fund)		
Car allowance and travel	1,000.00	
Rent in lieu of houses	840.00	
Mission Business	50.00	
Deaconesses	3,000.00	
Total for British Guiana		$ 10,590.00

TAIWAN

Salaries:		
Misses Hildur Hermanson, Reg.N., Dorothy Douglas, Isabel Taylor, A.T.C.M., Margaret MacKenzie, Geraldine Greer, B.A., and Hazel Macdonald, B.A.		$ 15,400.00
General Conduct of Work:		
Girls' School, Tamsui	$ 3,000.00	
Evangelistic—Bible Women	2,000.00	
Field Work	500.00	
Christian Education	250.00	
Music Centre	250.00	
Language Study (Mandarin)	400.00	
Travel	2,000.00	
Maintenance of property	600.00	
Mission Business	700.00	
Conferences	300.00	
Interpreter	360.00	
		$ 10,360.00
Total for Taiwan		$ 25,760.00

AFRICA

Salaries:		
Misses Agnes Gollan, B.A., Dorothy Bulmer, L.R.C.T.	$ 4,600.00	
General Conduct of Work:		
Car allowance and travel	450.00	
Maintenance of house or rent	200.00	
Mission Business	100.00	
Total for Africa		$ 5,350.00

KOREANS IN JAPAN

Miss Jean Brown, B.A., salary, language, study, travel, etc.	$ 3,800.00	
Kindergarten, Bible Women, Youth work	2,700.00	
Young People's Camp (Rev. Wenchi Kim)	200.00	
Total for Japan		$ 6,700.00

LATIN AMERICA

Brazil: Partial Support of S.C.M. Secretary	$ 500.00	
Mexico: Partial Support of S.C.M. Secretary	500.00	
		$ 1,000.00

MISSIONARIES' EXPENSES

Furloughs:		
Returning to Fields: Misses Lily Simpson, Reg.N., Dorothy Douglas, Isabel Taylor, A.T.C.M.	$ 2,400.00	
Coming from Fields: Misses Hildur Hermanson, Reg.N., Ida White, Reg.N., Ellen Anderson, Margaret Leask, B.A., M.R.E.	2,800.00	
Cost of living in Canada: Misses Lily Simpson, Reg.N., Dorothy Douglas, Isabel Taylor, A.T.C.M., Margaret Leask, Ellen Anderson	1,610.00	
Transportation to and from studies	250.00	
Travel in Canada for consultation with Council Executive	100.00	
Medical	200.00	
Total for Missionaries' Expenses		$ 7,360.00

NEW APPOINTEES

New Appointees—for replacement and strengthening of present work.

3 New Appointees, Salary, Travel	$ 8,600.00	$ 8,600.00

OVERSEAS SUMMARY

India	$ 64,847.00	
British Guiana	10,590.00	
Taiwan	25,760.00	
Africa	5,350.00	
Koreans in Japan	6,700.00	
Latin America	1,000.00	
Missionaries' Expenses	7,360.00	
New Appointees	8,600.00	
Executive Director, Miss Mary E. Whale, B.A., and stenographic Secretary, Miss Marion Whitter, Salaries and Expenses . .	6,600.00	
Overseas contingency	1,600.00	
1959 Portion of Estimated cost of Director's Administrative Visits	1,000.00	
Department of Overseas Missions C.C.C. and other Grants	1,000.00	
		$140,407.00

STUDENT

Student Christian Movement:		
Missionary Committee	$ 700.00	
General Budget	75.00	
Friendly Relations with Overseas Students . .	150.00	
		$ 925.00

CANDIDATES

Department Expenditures		$ 50.00

CHRISTIAN LITERATURE

Church School Material, British Guiana . . .	$ 500.00	
Christian Literature for Formosa	600.00	
Christian Literature for Women and Children on Mission Fields, Incorp.	300.00	
Christian Literature for British Guiana	250.00	
Christian Literature for India, through National Christian Council	400.00	
Christian Literature for India, "The Christian Home Magazine"	1,000.00	

Christian Literature for Africa, through International Committee on Christian Literature for Africa	1,000.00	
Christian Literature for Chinese, through Council on Christian Literature for Overseas Chinese	500.00	
Christian Literature for Latin America	500.00	
Committee on World Literacy and Christian Literature	1,000.00	
Christian Literature for Koreans in Japan	550.00	
French Literature in Canada, through French Advisory	600.00	
Italian Literature in Canada, through Rev. Mariano di Gangi	300.00	
"L'Aurore" through French Advisory	500.00	
Hungarian Literature, "New Life"	500.00	
Ukrainian Literature, "Evangelical Truth"	1,000.00	
The Kuban Cossack Magazine, through Rev. Michael Fesenko	500.00	
The British and Foreign Bible Society	1,500.00	
Unallocated amount	500.00	
	$ 12,000.00	
From Legacy Fund	5,000.00	
		$7,000.00

GRANTS

United Nations Society	$ 10.00	
Joint Commission on Missionary Education	135.00	
Canadian School of Missions	1,000.00	
Women's International Union, Presbyterian Alliance	25.00	
		$ 1,170.00

ORGANIZATION

Executive Director—Miss Louise Reith, M.A.

Executive Director—Miss Louise Reith, M.A.
Departmental Secretaries:
Adult work:
Girls' work: Miss Margaret MacNaughton, B.A.
(salary paid by Board of Christian Education)
Children's work: Miss Ada Adams, B.Sc.

Regional Secretaries:
  Misses Ruby Walker, Joyce Pearsall, Norma Kennedy, May Nutt, Frances Clark, Margaret Boyd, and one New Secretary.
Stenographic Secretaries:
  Misses Valerie Dunn, Gail Marks and Mrs. C. MacLellan (part time).

Salaries and Expenses	$ 44,300.00
Secretarial Libraries	225.00
Conduct of Committee work including the distribution of magazine for Children's Leaders and Field Letters	1,035.00
Deputation Expenses	2,500.00
Camps and Conferences	1,500.00
Training Projects	1,500.00
Contingency	1,050.00
	$ 52,110.00

SYNODICAL GRANTS

British Columbia	$ 400.00	
Alberta	250.00	
Saskatchewan	200.00	
Manitoba	225.00	
Hamilton and London	50.00	
Toronto and Kingston	50.00	
Montreal and Ottawa		
		$ 1,175.00

VISUAL EDUCATION

Grant to Visual Education Committee, General Board of Missions	$ 1,000.00	
W.M.S. films and slides	50.00	
		$ 1,050.00

PUBLICATIONS

Executive Director—Mrs. Arthur J. Cherry

Executive Director: Mrs. Arthur J. Cherry
Assistant to the Director: Mrs. E. Pitt
Bookkeeper: Mrs. Isabelle Spark
Stenographic Secretary: Mrs. S. Pitcher (part salary)
Mailing Clerk: Miss Joan Collins

Salaries and Expenses	$ 13,200.00
Annual Report and report forms	4,000.00
Glad Tidings	3,000.00
Free Literature Including: Leaflets for Officers, Promotion leaflets, Supplies for staff, Complimentary Subscriptions to Glad Tidings	1,500.00
General Contingency	450.00
	$ 22,150.00

PUBLIC RELATIONS

Expenses, Glossy Prints, Council Publicity	$ 250.00

ADMINISTRATION

Treasurer's Department:

Accountant & Assistant to the Treasurer, Miss N. Smith, (2 mos.) Bookkeeper: Miss Marjorie McMullin. Steno-Bookkeeper: Mrs. Gwenn Bambury. Stenographic Secretary: Mrs. S. Pitcher (part salary).

Salaries		$ 7,100.00
Office rent	$ 9,360.00	
Auditing	400.00	
General Expenses	5,300.00	
Travelling Expenses of Council Executive	1,500.00	
Life Membership	200.00	
Exchange	200.00	
		$ 16,960.00
		$ 24,060.00

COUNCIL MEETING

Expenses, transportation, etc.	$ 6,000.00

SUMMARY

NATIONAL MISSIONS	$ 89,820.00
INSURANCE AND TAXES	500.00
OVERSEAS MISSIONS	140,407.00
STUDENT	925.00
CANDIDATES	50.00
CHRISTIAN LITERATURE	7,000.00
GRANTS	1,170.00

ORGANIZATION	52,110.00	
SYNODICAL GRANTS	1,175.00	
VISUAL EDUCATION	1,050.00	
PUBLICATIONS	22,150.00	
PUBLIC RELATIONS	250.00	
ADMINISTRATION	24,060.00	
COUNCIL MEETING	6,000.00	
GENERAL CONTINGENCY	788.00	
		$347,455.00

New Year's Resolution for 1959!

The Glad Tidings in Your Own Home,
And every other home where you can place it!
After all
It is the official Magazine
of our W.M.S.—
In it you will always find
News of our National and Overseas Fields;
World-Wide Mission Work
and
All the activities of our W.M.S.;
Suggestions for Young Women, Girls and Boys;
Reviews of Books You'll Like;
Material for Auxiliary Programmes.
A Treasure-House of Knowledge
For a fraction over nine cents per copy!
This is one Resolution
You will profit well to keep!

OUR WORKERS

(We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)

MISS ELLEN DOUGLAS

Miss Douglas is the daughter of Mrs. Douglas and the late Rev. R. J. Douglas (D.D.). She was born in Pictou, Nova Scotia. Later the family moved to New Westminster, British Columbia, where Miss Douglas received her primary and secondary education. She attended the University of British Columbia for one year and Teachers' Training College in Vancouver. After teaching in New Westminster she entered the Missionary and Deaconess Training School. After graduation in 1930, Miss Douglas was appointed to the Bhil field, India. Her designation service was held on September 26th, 1930, in Gordon Church, Burnaby, British Columbia. In India Miss Douglas supervised schools and did evangelistic work. She served in India until 1951, and

MISS ATHALIE READ

Miss Read was born near Brockville, Ontario, and received her early education there, graduating from Brockville Collegiate Institute. In 1943, she graduated from the Missionary and Deaconess Training School, and joined the National staff of the Women's Missionary Society (W.D.), serving for a time in Hamilton Presbytery, in the wartime housing areas, and following that, in Sarnia. From there Miss Read was transferred to Cochrane, Ontario, until her appointment in May, 1947 as Regional Secretary for the Synod of Alberta. In 1950, she was appointed Director for Older Groups at the Burnaby Street Children's Centre, Vancouver. When the Children's Centre was sold, Miss Read continued for one year as Deaconess in that same

(Miss Douglas continued)

in November of that year was appointed Hospital Visitor in Vancouver and New Westminster, where she is presently serving.

MISS FLORENCE GOERTZEN

Miss Goertzen was born in Altona, Manitoba, but received most of her education in Winnipeg. After graduating from High School, Miss Goertzen did secretarial work for five years. She took an active interest in her home church, Elmwood, Winnipeg.

Miss Goertzen, on graduation from the Missionary and Deaconess Training School in 1953, was appointed as deaconess in the Presbytery of Calgary. In 1954, she was transferred to Regina, to replace Miss Margaret Near, and in 1956 she was appointed to the Chinese work in Montreal. In Montreal she teaches in the kindergarten, Sunday School, has responsibility in the office, and for leadership of some of the mid-week groups, as well as home visitation.

(Miss Read continued)

area with headquarters in Central Church. During the fall of 1955 and spring of 1956, Miss Read was on furlough, taking a study course at McCormick Theological Seminary in Chicago; and in May, 1956 she began her new duties as Deaconess in Hamilton Presbytery, where she has been working chiefly in new housing areas in which congregations have recently been organized.

MISS ELSIE LEE

Miss Lee was born in Canton Province, receiving her earlier education in China. After graduation from the Kwongsi Bible College she was an evangelist to the Chinese people in Kwongsi area. She attended Washington University, Seattle, and following graduation she returned to China as an evangelist. Miss Lee speaks English, Mandarin, and Cantonese. Since coming to Canada in August, 1956, Miss Lee has been working among the Chinese in the Windsor area.

WORLD DAY OF PRAYER SERVICE

FRIDAY, FEBRUARY 13th, 1959

Adapted from the service prepared by women of Egypt.

THEME: HE SAID, "LORD, I BELIEVE", AND HE WORSHIPPED HIM.

(Reverent silence to be observed while the people assemble;
quiet music if desired)

(congregation standing)

CALL TO WORSHIP

Leader: In the name of the Father, and the Son, and the Holy Ghost.

Leader: The Lord be with you.

People: And with thy spirit.

Leader: Oh give thanks unto the Lord; call upon His name; make known His deeds among the people. Sing unto Him; sing psalms unto Him; talk ye of all His wondrous works. Glory ye in His holy name; let the heart of them rejoice that seek the Lord. Ps. 105:1-3.

People: I will sing of the mercies of the Lord forever; with my mouth will I make known Thy faithfulness to all generations. Ps. 89:1.

(congregation seated)

WORSHIP

Leader: Glory to God in the highest, and on earth peace, good will toward men. Luke 2:14.
We bless Thee. We glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

People: Great is the Lord, and greatly to be praised; and His greatness is unsearchable.

Leader: One generation shall praise Thy works to another and shall declare Thy mighty acts.

People: I will speak of the glorious honour of Thy majesty, and of Thy wondrous works. Ps. 145:3-5.

Leader and People Almighty God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and the hope of glory. Amen.

Leader: We adore Thee, O Christ, with the Father, the good God, and the Holy Ghost, because Thou hast come and saved us.

Reader: When Jesus restored the sight of the man born blind, the Pharisees were offended, and after examining him, cast him out.
Read John 9:35-38.

Leader: Let us also express our belief as we worship by repeating together the Apostle's Creed:

(congregation standing)

Leader and People I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; The Forgiveness of sins; the Resurrection of the body, and the Life Everlasting. Amen.

HYMN: "Shepherd of Eager Youth" by Clement of Alexandria.
(c. 170 A.D.) Tune: Moscow.

1. Shepherd of eager youth,
Guiding in love and truth
Through devious ways;
Christ our triumphant King,
We come Thy Name to sing,
Hither Thy children bring
Tribute of praise.

2. Thou art our holy Lord,
The all-subduing Word,
Healer of strife;
Thou didst Thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

3. Ever be Thou our guide,
Our Shepherd and our pride,
Our staff and song:
Jesus, Thou Christ of God,
By Thy perennial word
Lead us where Thou hast trod,
Make our faith strong.

4. So now, and till we die,
Sound we Thy praises high,
And joyful sing.
Let all the holy throng
Who to Thy Church belong,
Unite and swell the song
To Christ our King. —Amen

PENITENCE

(congregation seated)

Leader: Let us confess to our merciful Father that we have erred and strayed from His ways like lost sheep. Let us join our voices together in prayer.

Leader and People O heavenly King, O Comforter, O Spirit of Truth, Thou art in all places and fillest all things. Thou Treasure of blessings, and Giver of Life, come and abide in us. Cleanse us from impurity, and of Thy goodness save our souls. We beseech Thee, O Lord, to grant us contrite hearts and true repentance of our sins and a perfect belief in Thee, even as Thou didst grant unto Thy children in days gone by.

Reader: When Jesus was brought to the house of the high priest where the chief priests, elders, and all the council were assembled to seek false witness against Him to put Him to death, Peter was without in the palace. Read Luke 22: 56-62.

Leader: Let us humbly confess our sins to Almighty God, our heavenly Father, praying that He will make us know the faults we have not known, and that He will show us the harm of those things we have not cared to control. For lowered aims, for divided loyalties, for the fears which have hindered us from confessing Thee before men,

People: Lord, have mercy upon us.

Leader: For unguarded moments and sins of impulse; for anger and lack of charity; for impatience and thoughtlessness which have wounded others,

People: Lord have mercy upon us.

Leader: For resentment under rebuke, and self-righteous pride which hardens us against the truth; for slackness in self-discipline and complacency in unworthy habits,

People: Lord have mercy upon us.

Leader: For deafness to Thy call; for slothfulness in service; for indifference to the need of others and for unwillingness to bear our brother's burden; for our faltering witness to Thee,

People: Lord have mercy upon us.

Leader: In our waywardness and self-sufficiency; in our utter need and self-despair,

People: Lord have mercy upon us.

Leader: Thou Whose mercy is without measure, Whose goodness is unspeakable, grant us forgiveness for what is past, and a perfect repentance of our sins, that, for the time to come, we may with pure heart and spirit do Thy will, O God, and walk humbly with Thee and charitably with men. Amen.

ASSURANCE

Reader: When, four days after the death and burial of Lazarus, Martha heard that Jesus was on his way to their home in Bethany, she went to meet Him. Read John 11: 21-27.

Leader: Let us affirm our belief in God's purpose. Jesus said: "I am come that they might have life, and have it more abundantly." Again he said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." God willeth that all men should be saved and come to the knowledge of the truth.

People: We believe that God is a spirit.

Leader: And they that worship Him must worship Him in spirit and in truth. John 4:24.

People: We believe that God is Light.

Leader: I am come to bring a light into the world that whosoever believeth on Me should not abide in darkness. John 12:46.

People: We believe that God is Love.

Leader: For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

People: We believe that Jesus is the Son of God.

Leader: And we believe and are sure that Thou art that Christ, the Son of the living God. John 6:69.

Leader and People: O Lord our God, great, eternal, wonderful in glory, Who keepeth covenant and promise for them who love Thee with their whole heart, Who art the life of all, the help of those who flee unto Thee, the hope of those who cry unto Thee, cleanse us from our sins, and from every thought displeasing to Thy goodness; cleanse our souls and our bodies, our hearts and consciences, that, with a pure heart and a clear mind, with perfect love and calm hope, we may venture confidently and fearlessly to pray unto Thee, through Jesus Christ our Lord. Amen.

Liturgy of St. Basil. (c. 329-379-380 A.D.)

(congregation standing)

HYMN: "How Sweet the Name of Jesus Sounds." No. 457.
(congregation seated)

CONSECRATION

Leader: Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Matt. 5:6.

People: We hunger for the more abundant life. We thirst for more of Christ's power in our lives.

Leader: Christ said: "Verily, verily, I say unto you, he that believeth in Me, the works that I do shall he do also; and greater works than these shall he do." John 14:12.

Believe in the Lord Jesus Christ.

Leader: Power and the abundant life are promised to those who believe and follow Christ as His disciples; but let us repeat what He said was required of disciples.

People: If any man come after Me, let him deny himself, and take up his cross daily, and follow Me.

Leader: For whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall save it. Luke 9:23-24.

People: And whosoever doth not bear his cross, and come after Me, cannot be my disciple. Luke 14:27.

Leader: Are we willing to take up our cross? For some it may mean, as for Jesus, the wilderness and the intense temptation. It may mean, as for Him, the obscure village of Nazareth. It may mean, as in the first year of His ministry, a lack of love and appreciation from our fellow-men. It may mean, as in the last months of that ministry, desertion by friends and followers. It may mean Gethsemane, the place of agonizing choice. Are we willing to yield our wills daily to Christ and daily to seek to know only His will for us?

People: Jesus, Master, by the help of the Holy Spirit, we dedicate our wills to Thee.

Leader: Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom. 6:13.

People: O Lord, we commit ourselves and everything we possess into Thy hands, for we are not our own, but have been bought with a price. O Lord, sanctify our lives that we may be able to witness for Thee.

Leader: And the very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5:23.

(congregation standing)

HYMN: "Faith of Our Fathers" No. 545

(congregation seated)

INTERCESSION

Leader: O God, our Father, accept the supplication of Thy servants as we pray to Thee, for Thou art merciful and lovest mankind. We give glory to Thee, the Father, the Son, and the Holy Ghost, now and for evermore, world without end. Amen.

Leader: Let us pray for our Queen and all leaders of our great Commonwealth. (Pause for silent prayer, followed by prayer by one appointed)

Leader: Let us pray for peace, justice, and righteousness throughout the world. (Pause for silent prayer, followed by prayer by one appointed)

Leader: Let us pray for all victims of war and persecution; for the suffering and the needy. (Pause for silent prayer, followed by prayer by one appointed)

Leader: Let us pray for family life and youth; and for a more dynamic Christian leadership in our communities.

(Pause for silent prayer, followed by prayer by one appointed)

Leader: Let us pray for the Church in all its manifold forms of activity.
(Pause for silent prayer, followed by prayer by one appointed)

Leader and People Our Father, Which art in heaven, hallowed be Thy Name, Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debters. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

BRIEF ADDRESS

(In harmony with the theme and the purpose of the World Day of Prayer. See pamphlet "Suggestions for Speakers".)

Special Music if desired.

OFFERING

Leader: O God, our Father, Thou didst send Thine only Son into the world that all who believe in Him should not perish but have everlasting life. And He sent His disciples into the world that they might bear witness to the truth. We pray for all who believe on Thee through their word.

People: We worship Thee with our gifts that many more may learn and believe.

Offering: (Soft music while offering is being taken)

Leader and People Father Thou dost send us, through these our gifts, into all the world. Consecrate the gifts and bless the givers that we may be one in Thee, and may make Thy name known to all the world. We ask this in the name of Him in Whom we believe, even Jesus Christ. Amen.

(congregation standing)

HYMN: "The Day Thou Gavest, Lord, is Ended". No. 671

Benediction: May the blessing of God Almighty, the Father, the Son, and the Holy Spirit, rest upon us and upon all our works and worship done in His Name. May he give us light to guide us, courage to support us, and love to unite us, now and for evermore. Amen.

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Synodical Givings

January - October 1958

	1957	*1958*
British Columbia	$ 4,000.00	$ 4,000.00
Alberta	3,855.00	4,300.00
Saskatchewan	1,781.69	3,182.49
Manitoba	4,817.50	5,532.23
Toronto & Kingston	50,273.00	51,365.51
Hamilton & London	51,843.32	54,478.90
Montreal & Ottawa	27,302.05	27,200.00
	$143,872.56	$150,059.13

A WORD TO THE WISE!

Did you know that there is a Group, calling itself the National Association of Evangelism, with headquarters in the United States, which has, in many parts of Canada, particularly in the West, sought to substitute, on the same date of the Women's World Day of Prayer, and in order to promote their own Organization, a Service of Prayer prepared by themselves—and that the offerings taken at such meetings are used only for their own projects?

This Organization has no connection with the prayerfully-planned, and well-organized World Day of Prayer, which, since its inception so many years ago, has been the devoted effort in Canada of the World's Inter-Church Council of Canada, and which brings Christian women together in prayer throughout all the world on that day of constant and united intercession before the Throne of God. It is feared that confusion, bewilderment and divisiveness might well result from this newly-introduced movement, and that all our Presbyterian women will wish to be fully aware of this situation, and to act accordingly. Let us continue, on this World Day of Prayer — Friday, February 13th, 1959 — to use the World Day of Prayer Worship Service provided for us by the Women's Inter-Church Council of Canada, adapted this year from the Service prepared by our Christian sisters of Egypt, and used by Christian women in all parts of the world as they worship together on that day.

Materials Available for World Day of Prayer Friday, February 13th, 1959

Theme—He Said "Lord, I Believe", and he worshipped Him.

Adult Order of Service	2c each	This includes postage
Girls' " " "	1½c each	
Children's " "	1½c each	

Posters—10c each

Suggestions for Speakers	Available on request
History of the World Day of Prayer	
Planning for the World Day of Prayer	
Prayer Cards (1c each)	

Orders should be sent to:

Women's Inter-Church Council of Canada,
97 St. George Street,
Toronto 5, Ontario.

A MESSAGE FOR THE NEW YEAR

by MRS. F. C. KNOX,
of the Bhil Field, India

"This one thing I do . . . . . I press toward the mark."
— Philippians 3: 13, 14

WHAT A JOY IT is at the beginning of the year to have a definite goal in front of us toward which we may strive! Many people suffer from frustration because they have no aim, no settled purpose in life. Drifting along, they putter about trying to keep themselves busy at numerous little tasks which have no particular significance for the doer, and which bring with them no sense of accomplishment. Not so, however, with those who, like Paul, are striving to reach a fixed objective.

What was his objective? The verses from Philippians 3:7-14 indicate that Paul's great desire was for personal knowledge of Christ, through greater spiritual intimacy and fellowship with Him as shown in Romans 6:1-3. Christians are asked to realize that they are indeed one with Him in these experiences — Romans 6:11. Now Paul desired this as a personal practical experience for himself.

Paul had become a Christian by renouncing his own self-righteousness and all the things in which he had taken pride; by simply believing what God had done for him through Christ. His sins had been forgiven. He was justified, that is, counted righteous "only for the righteousness imputed to him and received by faith alone." Paul does not stop there. He has seen the central facts of the Gospel, the death, burial, and resurrection of Christ, as the pivotal truths upon which victorious Christian life hinges.

Years earlier, in his letter to the Galatians, Paul wrote, "I have been crucified with Christ." He had thus accepted by faith the position God wants us all to accept, i.e. that the old man, the old ego, the old self, was crucified with Christ. In other words we are to realize that, as Christians, we have nothing more to do with the old life of self-pleasing, self-seeking, self-pity and self-centeredness. "Unless a man deny himself," says Christ, "and take up his cross daily and follow me he cannot be my disciple." This realization of the death of the old life must come before we can enjoy the power of the resurrected life of Christ.

The steps leading to this experience as indicated in Romans 6 are three in number — (1) Know; (2) Reckon; (3) Yield. We must "know" that when Christ died as our representative He carried us to the Cross with Him. We died with Him. We are to "know" it, not by reasoning but by revelation. God says it, we are to take His word for it—Romans 6:3.

We are to "reckon," or consider, ourselves dead indeed unto sin — Romans 6:11. But how? Well, just believe it to be true, and act accordingly. We must be willing to depart with every known sin and desire, that the death with Christ be brought out in our experiences.

We must "yield" ourselves as instruments unto God — Romans 6:13, as Moffat says, "Ye must dedicate yourselves as men who have been brought from death to life, dedicating your members to God for the service of righteousness." The nature of the new life comes to light here. We are saved to serve, we are alive for service.

We must daily, hourly, know, reckon, and yield, if we are to remain victorious, and make progress toward our goal. That goal as indicated by Philippians 3:12-15 seems to be mature Christian manhood or womanhood. Such spiritual identification with Christ in personal experience is that we shall know complete death to self and sin, and complete life unto God.

We have been predestined to be conformed to the image of Christ, to be Christlike — Romans 8:29. The way to Christlikeness is by deeper knowledge of the Cross. Let us keep that goal before us in this year. It is God that worketh in us of His own good pleasure. He has begun the work in us, and will complete it as we yield to Him and walk in the light of His word.

"Nearer, my God, to Thee,
Nearer to Thee!
Even though it be a cross
That raiseth me."

* * * * * * * * *

In Remembrance

Mrs. W. W. Davidson	Coldwater, Ont.	Barrie Presbyterial
Mrs. John Letherby	Coldwater, Ont.	Barrie Presbyterial
Miss Marian Burgess	Wallaceburg, Ont.	Chatham Presbyterial
Mrs. Malcolm McEachern	Argyle, Ont.	Lindsay Presbyterial
Mrs. Martha Milne	Wick, Ont.	Lindsay Presbyterial
Mrs. R. L. Charlton	Montreal, Que.	Montreal Presbyterial
Mrs. Wm. Carroll	Tillsonburg, Ont.	Paris Presbyterial
Mrs. Jas. Fulton	Mitchell, Ont.	Stratford Presbyterial
Mrs. J. J. Hislop	Stratford, Ont.	Stratford Presbyterial
Mrs. Wm. McCutcheon	Atwood, Ont.	Stratford Presbyterial
Mrs. Walter Miller	Stratford, Ont.	Stratford Presbyterial
Mrs. Mary Rogers	Vancouver, B.C.	Westminster Presbyterial

From One of Our Hospital Visitors!

DURING THE Christmas season and holiday festivities our thoughts turn to those who are confined to hospitals and nursing homes. As you read this article, we know that your prayers will be with our hospital visitors who are bringing cheer and words of encouragement to those whom they visit each day.

The following is a portion of a report by one of our hospital visitors:

"Your visitor is increasingly aware of the responsibility and privilege that are her's. Each day brings new opportunities to 'cheer the faint,' speak a word of assurance and direct the patients' thoughts to the Great Physician. It is only with God's help and under His guidance that she is directed when to speak and when to listen.

"It is evident, from conversations with many patients, that connection with our, or any, church is very remote. However, your visitor is convinced that no visit is lost, and firmly believes that personal interest in the welfare of the sick and shut-in is an important part of our missionary endeavour.

"It was my pleasure to visit an elderly woman from the United States. When I introduced myself, she said, 'My dear, you are my only visitor' and she expressed appreciation for the interest of our church.

"Accident cases often require lengthy hospital care, and your visitor has patients who have been confined to bed for many months. In the case of a young man, unsuccessful grafting of skin resulted in extensive surgery. Being human, he experienced times of frustration and discouragement, yet he never fails to greet me with a smile and a word of appreciation for cards sent and for the assurance of the visitor's prayers.

"Then there are those consecrated Christians, who not only inspire your visitor, but humble her, as she experiences gratitude for the privilege that is hers.

"Hospitals are filled to capacity, with large waiting lists. Nursing Homes, too, are pressed for room, and one wonders what the future holds for the increasing demand for homes for the chronically ill and aged folk. What a welcome is extended to your visitor as she chats with the many guests in Nursing Homes, for there are many patients who have very few visitors! When eyesight is too poor to read or write, when hearing is dulled, making conversation with fellow patients difficult, life soon become monotonous; and a cheery word of encouragement and a receptive ear never fail to touch the hearts of these friends. Numbers of times, when in a public ward in hospital, I have heard my name called and, looking around, have recognized a patient from a Nursing Home and the pleasure is mutual.

"Gifts of money were received from two interested church members, as well as several little bottles of cologne. The money will be used to provide little 'extras.'

"Many times patients have expressed appreciation for the copies of 'The Glad Tidings' and the little books of cheer and comfort, which provide so much more than your visitor could give in her brief stay, and of which the readers never grow weary.

"It is a pleasure to contact by telephone or card those who spend weeks in hospital and are finally discharged. Cards or notes have been written to the bereaved, and a number of visits made to folk confined, by sickness or injury, to their homes. These visits are of necessity made during 'off hours.'

"With the consciousness of the support of those under whose direction I work, and with the constant assurance of God's grace and guidance for each day's need, your visitor counts it a privilege to serve in so important a field."

* * * * * * * * *

AT ROCKY MOUNTAIN HOUSE!

THE NEED of the Presbyterian Memorial Church for a new manse was met immediately at a recent meeting, when someone donated a 50-foot lot! The members then votel unanimously to do the work by volunteer labour, with Dr. S. S. Hein handling the work schedule, and accepting donations of materials.

The meeting was hardly over, when a list of workers was posted, and the next evening the first crews started on the basement, and in less than a week the basement was finished, and the framework half up. As all this work is done by businessmen who work all day, the schedule starts at 6.30 p.m., and lights are strung all over the lot. A foreman who knows something about building is on the job every evening, and Mr. T. B. Larsen, building contractor, has lent the machinery and is supervising construction.

Much lumber has been donated; also the plumbing. One man gave a front door, and many, who cannot work, hired carpenters to fill-in for them. The congregation plans to have the house ready for the Minister this Fall. The present manse has been in use for 40 years! *(This interesting bit of news is shared with us by Mrs. W. H. Mitchell a former Deaconess Secretary on Council Executive, whose sister forwarded to her the clipping from an Edmonton newspaper.)*

LETTER FROM MISS HAZEL MACDONALD

94 of 2 Chung Shan Peh Lu,
Taipei, Taiwan.

Dear friends:

Thinking of the work to be done this fall, I wish I were three people, at least! We need teachers for the new Women's School, Tunghai Christian University, the Presbyterian Theological Seminary, and Tamsui Christian Middle School. We need workers on the field, for teaching and organizing in the Churches. There is also the hospital work, especially for Mackay and Clinics.

Susie Tsai, one of our Tamsui School graduates, is now in her final year of training at the Provincial Hospital. She was on holiday and had to write a Case History; at Tamsui she found a man who had been badly hurt, and, although still needing attention, had returned home because he could not afford the hospital treatment. Susie used him for her Case History, and became so interested that she asked if he could not be brought into Mackay for examination. Mr. Malcolm brought in Susie and the patient, and Miss Hermanson went to the Hospital with them. He will have his examination, and then, if anything can be done, he will be looked after. Otherwise, he could be a cripple for life. He has a young family, and was very much worried about what would happen to them. It costs very little for most people to live here, but even that little is very hard to get. Do you know that there are almost as many people living on this small island as there are in the whole of Canada? I'm not sure of the figures, but I think that is a factual statement.

Last year, I taught part time at Tunghai. There was every opportunity to give the pupils Christian teaching, because it is a Christian University. However, only about one-sixth of the students have any knowledge of Christ and the Bible. In order to get to know my students, we had small seminars, with four or five students meeting together, and giving reports on special research. We were studying Foundations of Western Literature, starting and finishing with a real study of the Bible. I also asked each one to write an objective character sketch of themselves. They said it was the most difficult thing they had ever done. In each of them, these young people showed that they were seeking to find the answer to the question, "What is truth?" They are confused, and one can understand why.

Along with a background of idolatry, which most of them cannot now accept, there is a variety of teaching. In Freshman year, the

Sophomore Science students were taught English by an American teacher, who told them that he did not believe in God or the Bible. I taught them last year, and this next year they must have French or German. It will be taught by a Roman Catholic priest. The Art students are taught by good Chinese students, who believe that the teaching of Confucius is superior to that of Christ. A teacher, no matter what his subject, has a great opportunity, and consciously or unconsciously, the students accept his belief, or unbelief. The future leaders of Free China are coming out of the Universities, and we, as Canadian Presbyterians have no part in it for this coming year.

Perhaps we can help, by raising the standard of our Tamsui School, and by having a few more definite Christian students being admitted to the Universities. They have to have a good foundation knowledge of the truth, in order to maintain their faith and also to spread it out to others. Also, at the Tamsui School, we are starting this fall a Training School for Women. In this way, we hope there will be more women in the home, and in the Church, who will give their children Christian training. This School is entirely planned, and paid for, by the Taiwan Women's Missionary Society. I feel that, for this year, I must give more of my time to this work, and to helping the women out in the other Presbyterials. They, too, are at the place where they must go forward.

We were so happy to have one Canadian, Miss Helen Miller of Hamilton, visit us on her way to Japan. We have had several people from the United States, and other countries, but we do so want the interest and prayers of our Canadian Presbyterians, and also a few more people coming out to fill these teaching posts which are empty at the present time.

Most sincerely,
Hazel M. Macdonald.

* * * * * * * * *

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

Miss Teen-Ager

A Mission Study Is Born!

by (MRS. E. C.) BERNICE TRELEAVEN

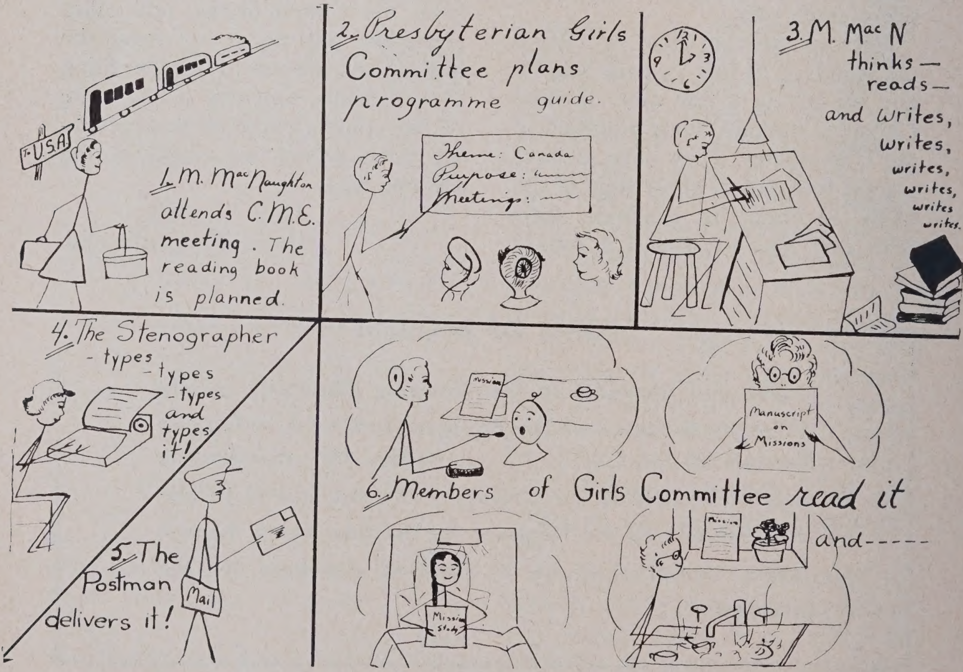
Have you ever wondered where your Mission Study comes from? Or who dreamed up all the bright suggestions?

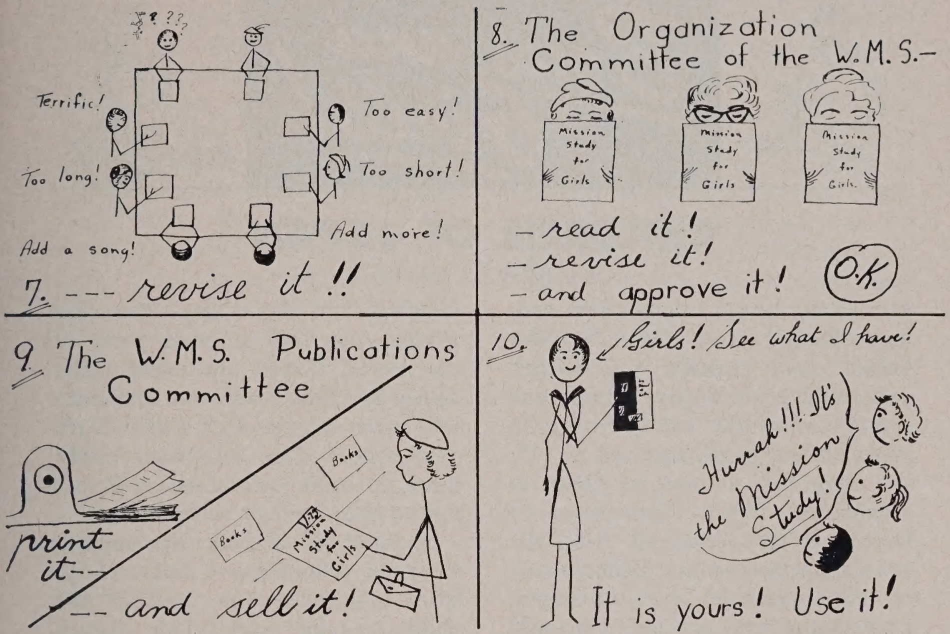
This cartoon story will help you to realize that many people, and many work-hours, are involved in the preparation of your Mission Study.

To explain the Abbreviations:

M.McN.—means Miss Margaret MacNaughton, who is Secretary of Girls' Work for the Presbyterian Church in Canada.

C.M.E.—means Commission for Missionary Education. This Commission consists of representatives from some thirty Communions in the United States and Canada. This group of people produce books especially for Missionary Education for all age groups.


U.S.A.
1. M. MacNaughton attends C.M.E. meeting. The reading book is planned.
2. Presbyterian Girls Committee plans programme guide.
Theme: Canada
Purpose:
Meetings:
3. M. Mac N thinks — reads — and writes, writes, writes, writes, writes writes.
4. The Stenographer - types - types - types and types it!
5. The Postman delivers it!
Mail
Mission
Manuscript on Missions
6. Members of Girls Committee read it and-----
Mission Study
Mission


Terrific!
Too easy!
Too long!
Too short!
Add more!
Add a song!
7. --- revise it !!
8. The Organization Committee of the W.M.S.–
Mission Study for Girls
Mission Study for Girls
Mission Study for Girls
– read it !
– revise it!
– and approve it !
O.K.
9. The W.M.S. Publications Committee
Books
Books
Mission Study for Girls
print it--
-- and sell it!
10. Girls! See what I have!
Hurrah!!! It's the Mission Study!
It is yours! Use it!

1958-59 Mission Study for Girls

IN SEARCH OF LIFE

Packet contains—

Illustrated Story Book, In Search of Life, by Margaret MacNaughton, depicting the Mission of the Church in different parts of Canada, such as—in French Canada; in crowded downtown areas; in booming new towns; or on an Indian Reserve.

A Programme Guide—for use of the Leader.

4 Small Guides—for use of Group Committees.

2 Pamphlets—Indians of Canada; Our Mission in Canada. These describe the work of the Presbyterian Church in Canada.

Order from The Publications Department,
Women's Missionary Society,
Room 800, 100 Adelaide St. W.,
Toronto 1, Ontario.
Price — $1.75.

Boys and Girls!

CHILDREN OF JAPAN

by ADA E. ADAMS

MANY OF YOU WILL remember reading "Kenji" and "Hana's New Home" and perhaps you wished you could go to Japan. I hope you can go some day for there are so many things to do and see.

I went last summer to Japan to attend the World Convention of Sunday School Teachers. After the convention was over I visited many of the towns and cities in Japan. I met many boys and girls who told me about the things they did in school and during the holidays. They asked me about you, and wanted to know if you did the same sort of things they do in Japan. Here are some of the things they told me. See how many of them are the same sort of things you do.

School days are busy days for boys and girls, no matter in what part of the world they live. Boys and girls in Japan think so, too. Each morning after breakfast they get their school bags full of books, slip into their shoes at the doorway, say goodbye to their mother, and away they go to school. They learn many things such as arithmetic, writing, and reading, and science, and the story of their own country, and something about the people who live in other parts of the world. There are many other things that they study, too, and since they never have enough time to learn it at school, they take their books home to study. Sometimes it is late before they can go to bed.

October is an exciting month, for each school has a Sports Day. This is lots of fun and all the children take part. The classes compete with each other and there is great excitement. There are races, ball-throwing contests, drills and marches. Long before Sports Day, though, classes have been practicing on the playgrounds.

During the year, classes take trips to see at first hand some of their very beautiful country, and to learn more about its history. This is great fun, for often they are away for two to three days. Sometimes they go by train, sometimes by bus, and, when they go up into the mountains, they often go by cable car. Their teachers go with them. Usually, they stay at a Japanese inn. At night they sleep on futons which are placed on the floor. A futon is a very thick quilt, and since

Japanese floors are very soft the "beds" are very comfortable. If it is the summertime, the maids hang mosquito nets in the room and put the futons under them. In the morning the children help put the nets and the futons away in a big cupboard. Then the maids bring little trays with bowls of rice and other good food. These little trays have tiny legs and are like little tables which are only about nine inches high. The maid puts them in long rows on the floor. Each child sits on the floor in front of a tray. They use chopsticks to eat, and thoroughly enjoy their meal of rice, bean-paste soup, and pickle. Occasionally, they have classes during these trips, but most of the time they go sightseeing. Every time they go out of the inn they need to put their shoes on at the front door, for they do not wear shoes indoors in a Japanese inn. There are many places where they can go on these trips. Sometimes it is to a little fishing village and the seashore, sometimes it is up into the mountains to see the pretty leaves in the autumn, or it might be a trip to Nara, where they see many tame deer and have fun feeding them. Sometimes they go to see one of the beautiful old temples, or maybe they go to visit places where the emperors lived. Wherever it is there is fun and laughter.

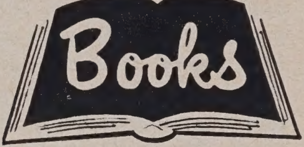
Boys and girls look forward to summertime and their holidays. So much of this time is spent outdoors. One of the things the boys enjoy doing most of all is finding crickets, and catching them with nets. They keep them in little bamboo cages and enjoy listening to them chirp. They are fine little pets.

Every month of the year there are festivals. New Years is one of the most important festivals, and for three days there is a holiday. Long before this day, mothers and dads get ready by putting up the decorations of plum branches, bamboo, and pine, at the gates of the house; cooking good things to eat, and getting pretty new clothes to wear. People visit their friends and relatives to wish them a happy new year. The girls play shuttlecock, and the boys often fly kites. In March the girls have a festival of their own, and then in May the boys also have their own festival. Outside each home where a boy lives, you will see a cloth carp-banner flying from a bamboo pole. Another happy festival is the Star Festival, which comes in the middle of summer. Children write poems on long strips of coloured paper and hang them on trees. At Christmas, the boys and girls plan special programmes with the Church-School teachers, and invite their mothers and dads to come and share some of the things which they have been doing. Christmas is a happy time for children and their families. Only some, of all the children in Japan, live in Christian homes.

Boys and girls help with the work in their homes. The older girls often look after the younger children. The boys help to keep the garden tidy and do errands for their mothers. In the country, the boys often help with the work in the fields, planting and harvesting the rice, looking after the vegetable garden, and doing many of the chores that boys who live on farms have to do. In many homes the mothers and dads make articles for sale, and the boys and girls help.

Many of the games that you play in Canada are the same as those played by children in Japan. Boys like to play baseball. They also like fishing, and you will find them with their bamboo poles sitting along the streams and rivers. It is fun, too, going swimming in the ocean.

Boys and girls like to learn about the world. Best of all they enjoy being friends with others.



Books you'll like!

(REVIEWED by LEETA McCULLY CHERRY)

"Books are paths that upward lead;
Books are friends—come, let us read!"

THIS I ASK, By the Rev. Harry Hutchison, Ph.D.

Recently there was given to me one of the finest and most helpful little books of daily devotions that has yet come into my hands. I want all of our readers to know of its goodness and value. "This I Ask" is written by the present Minister of St. Paul's Presbyterian Church, in Peterborough, Ont., a former pastor for nine years in the Presbyterian Churches in Scotland; the author of four previous books, and with a fifth in preparation. In this slender volume are daily prayers for three months' use; prayers which reach out to God in faith and trust, and lead the seeking soul to Him, Who is the source of all comfort and all strength. "In a world which threatens to destroy itself at any moment", writes Dr. Hutchison, "how precious are a few moments of communion with God—moments in which to remind ourselves of that Love which is in all, and over all! These prayers are offered to those who are willing to set aside a few moments each day, in the hope that they might, in a small way, help to bring serenity and buoyancy to lives which are hemmed-in on every side by the various pressures of the world". That, I am sure, they can greatly help to do! Price $1.50.

THE UNFINISHED TASK By Stephen Neill

If you have not already read this thought-arousing and enlightening book, I would urge you to do so, and no time could be more opportune for its message and challenge than the beginning of this New Year. Bishop Neill, is also Editor-in-Chief of World Christian Books, which, in many translations, are filling such a vital need throughout the world today. For 20 years he was a missionary in India; Bishop of Tinnevelly from 1939 to 1945; then he has been closely connected with the Ecumenical Movement, and has written widely of his knowledge and experience. Recently, he has been Visiting Professor of Missions at the University of Hamburg. He is a man of wide vision and interpretive judgment, and this book brings home to thoughtful Christians the fact that we are members of an unfinished Church in an unfinished world, and that something in our present outreach is preventing the Christian from moving forward with its full power and strength. Discussing many of the great issues confronting Christianity today, Bishop Neill stresses the vital need for recovery of the sense of urgency; the true co-operation needed between the Older and the Younger Churches; the development of a greater sense of fellowship between denominations; more extensive training of lay people for participation in the work of the Church. A stimulating and challenging book! Price $2.50.

NEW VOICES, NEW WORLDS by Paul Geren

This book can be a real help in visualizing the role of Christianity in the Middle East today. In it, the Author, an Executive Vice-President of Baylor University, who has an intimate knowledge of the Middle East after living there for many years, tells the true stories of 15 well-known persons, whose biographies encompass the full range of the positions of Christians in that part of the world where their faith began. There is, Charles Malik, of Lebanon, who is now a world-respected statesman; Mansur Mang, the fearless Iranian, whose zeal for Christ overcame all obstacles; William Shedd, who sacrificed himself to protect Nestorian and Armenian Christians from persecution; John Van Ess, the Arab student who became an influential Christian educator; Halana Mikhiel, that remarkable woman of Egypt who devotes her whole life to bringing literacy to Egyptian villagers—and many more, equally outstanding. Price Cloth $2.95; Paper, $1.50.

JOURNEY WITH THE YEAR By Viola Whitney Pratt

Here is a lovely, lightsome book; an Anthology of delightful stories and interesting editorials written while the Author was the Editor, from 1929 to 1955, of the excellent Children's Magazine, "World Friends". Mrs. Pratt writes of children, flowers, birds and animals, in a most fascinating way, and her book is divided into 12 Chapters, each one containing material appropriate to that month. Here, too, are stories of history and legend; of other folk in other lands; and, always, behind them all, the warm Christian viewpoint of one who knows and loves children, and writes for their developing personalities. "Journeying With The Year" is a beautiful gift at any time for children of six to twelve; for Leaders and Teachers who need such stories for their Classes; for Ministers, who will find good material to use in Children's Sermons. Mrs. Pratt, a Canadian, recently received her Doctor of Sacred Letters degree from Victoria University, and is the wife of the well-known Canadian poet, Dr. E. J. Pratt. We are happy to have reprinted in our Boys and Girls section of the December issue, one of Mrs. Pratt's stories originally used in The Glad Tidings of December 1936. Price Cloth $2.50; Paper, $1.75.

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THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson,
2255 W. 40th Ave.,
Ste. 5,
Vancouver, B.C.
Press Secretary

KOOTENAY PRESBYTERIAL — A delicious turkey dinner featured the C.G.I.T. Mother and Daughter Banquet, held in Knox Church Hall, *Cranbrook,* to open the Fall season, with fifty-two in attendance, and greetings given by Mrs. M. Schnell, President of the W.M.S. Auxiliary. The Rev. G. Johnston spoke on the promises of the C.G.I.T. purpose. Chairman, Karen Larsen, led the sing-song, and short skits were given by each of the three Groups. Eight new members were initiated, with Mrs. G. Johnston presenting the pins and purpose cards, and Leaders, Mrs. E. Waldie and Mrs. D. Reekie, conducting the Devotions.

VICTORIA PRESBYTERIAL — Many friends, and Home Helpers, attended the Thank-offering Meeting of the W.M.S. Auxiliary, held in St. Andrew's Presbyterian Church, *Victoria,* with President, Mrs. R. Cox, in the Chair. Mrs. James McNeill led the Devotions, and Mrs. L. Greenway was soloist. The Guest Speaker, Pastor E. Ng, from the Chinese Mission in *Victoria,* spoke of his work there, and in the Orient.

WESTMINSTER PRESBYTERIAL — At the Thank-Offering Meeting of the W.M.S. Auxiliary of Central Presbyterian Church, *Vancouver,* the Rev. Victor Ford, told of his 25 years, as Minister of St. Andrew's Presbyterian Church in *Hamilton, Bermuda,* when, through a series of Cottage Prayer Meetings, many Portuguese, who had broken away from the Roman Catholic Church, came into his congregation, and became such live, zealous Christians that they did much to revitalize the whole Church life. Mr. Ford, in his pastorate, and despite some racial discrimination, had fourteen nationalities working together in harmony. When Dr. Stanley Glen, of Knox College, *Toronto,* visited this Bermuda Church, he called it "A true New Testament Church". A Portuguese girl from St. Andrew's Church is now training to be a Deaconess, at the Missionary and Deaconess Training School, in *Toronto*.

Miss Ruth Yeandle, of the Chinese Presbyterian Mission, *Vancouver,* was Guest Speaker at the Thank-Offering Meeting of *Kerrisdale* W.M.S. afternoon Auxiliary. With her were the Kindergarten children and their teachers, members of the W.M.S., and young women of the congregation, who gave musical selections, both in Chinese and in English, which were greatly enjoyed. Mrs. G. M. Bell thanked the guests, and at the Social Hour following, great interest was shown in the good Book Display arranged by Mrs. Charles Longley, Presbyterial Literature Secretary.

The W.M.S. Auxiliary of St. Paul's Presbyterian Church, *Vancouver,* has lost a beloved member, in the death of Mrs. Mary Rogers on November 4th, last. Mrs. Rogers was for many years President of this Auxiliary, and will be very much missed from the W.M.S. work in this area, and by her many friends throughout the Church. The memory of her love for her Church and her true devotion to Christian principles will always remain an inspiration.

ALBERTA

MRS. T. E. ROULSTON,
BOX 365, OLDS, ALTA.
PRESS SECRETARY

The Fall Executive Meeting of this Synodical was held in Knox Church, *Red Deer,* with President Mrs. W. Harte, in the Chair. A good representation of Officers and Presbyterial Presidents attended, as well as Miss Norma Kennedy and several visitors. Mrs. J. M. Ireton, the Synodical delegate to the *Regina* Training Centre, presented her report.

MACLEOD PRESBYTERIAL — Miss Mary MacLean presided at the Women's Conference held at *Fort Macleod* with 45 attending, and Miss Mary Miller leading Devotions. Programme included Swedish Bible Study; T.V. Panel on Indian Missions; two Workshops, on Worship, and Audio-Visual Aids. Leaders were Miss Norma Kennedy and Mrs. W. Harte, of *Calgary;* Mrs. Smith, of *Medicine Hat;* Mrs. Peter Walter, of *Fort Macleod;* Mrs. Ireton and Mrs. Thompson, of *Lethbridge*.

The Women's Federation of St. Andrew's Church, *Lethbridge,* made a presentation to Miss Norma Kennedy at their recent Thank-Offering Meeting.

PEACE RIVER PRESBYTERIAL — At the Rally in *Gordondale,* Miss Iris Ford led Devotions and Mrs. S. Sather told of the Presbyterian W.M.S. Training Centre held in *Regina, Saskatchewan.* Introducing new Study materials, Miss Kennedy divided her audience into two groups — one doing a Mission Study; the other a Bible Study on "Women of the Bible."

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL — A Sectional Meeting of this Presbyterial was held in First Presbyterian Church, *Portage La Prairie,* with delegates from *Brandon, Carberry, Wellwood, Hartney, Neepawa, Winnipeg,* and *Portage La Prairie.* Devotions were given by Rev. L. Henderson, of First Church, assisted by Rev. R. Glen, formerly of Southminster Church, *Brandon,* and now pastor of St. Andrew's Church, Crescent Heights, *Portage La Prairie.* Mr. Amini, of St. Andrews Church, *Boissevain,* a former native of *Iran,* in his address made a strong plea for the need of Christianity in that Moslem land. Miss Corinne Kostinook sang, accompanied by Miss Bagray, Organist of First Church.

At the Supper Hour, in the lower Auditorium, Mrs. G. Fairbairn, President of First Church W.M.S. Auxiliary, welcomed the delegates, and Mrs. M. E. R. Boudreau, President of *Winnipeg* Presbyterial, brought greetings. Mrs. R. A. Davidson of First Church, *Brandon,* told of the National Camp held at *Clear Lake.* The Evening Session took the form of a TV presentation showing the activities of the group which attended the Leaders Training Centre in *Regina.* Mrs. A. Kellie was Commentator and interviewed Mrs. E. Leeson, Mrs. R. A. Davidson, Mrs. J. G. McBurney, Mrs. C. McKinnon, Mrs. J. J. Thomson, and Mrs. Dean Smith, all of whom gave an excellent picture of the work done in the Training Centre. Mrs. Dean Smith, Regional Secretary for *Winnipeg,* closed the session with a short service of worship.

A second Sectional Meeting, held in *Boissevain* Presbyterian Church, was conducted by Mrs. E. Leeson, President of *Brandon* Presbyterial, and attended by delegates from *Brandon, Carberry, Hartney, Melita, Virden,* and *Boissevain.* Devotions were given by the Rev. R. Krepps, of St. Andrew's Church, Virden; Mr. Amini was Guest Speaker; and Mrs. McNeill, of *Boissevain,* sang. Mrs. Dean Smith closed the session with worship, following which the Boissevain ladies entertained the delegates to a turkey dinner, served in the home of Mrs. Percy Jones, and a delightful time of fellowship was enjoyed.

At Southminster Presbyterian Church, *Brandon,* an Organizational Meeting was held for the organizing of a new Ladies Evening Group of the W.M.S. The Presbyterial President, Mrs. E. Leeson, was present, and the following slate of officers was nominated and elected to the various offices — President, Mrs. R. Addison; Vice-President, Mrs. I. Cameron; Secretary, Mrs. W. Bell; Treasurer, Mrs. R. Taggart. Meetings will be held on the first and third Wednesday of each month at 8 P.M., in the Church.

SUPERIOR PRESBYTERIAL — Special Visitors at the recent meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Atikokan,* were Mrs. H. J. Loney, *Fort William,* President of *Superior* Presbyterial, and Past President, Mrs. C. Le Cocq, *Fort William,* a member of the Board of the Missionary and Deaconess Training School, in *Toronto,* Ontario. Mrs. Loney gave an interesting outline of "Our Missionaries and Their Work," especially concerning the need for Church help in the refugee problem. Mrs. Le Cocq emphasized Deaconess Training as a career for young women, and the useful part the Deaconess takes in Church life. Mrs. P. Reed thanked the Speakers, and Mrs. Le Cocq closed the meeting with prayer. Refreshments were served by the hostesses — Mrs. J. Munroe, Mrs. H. Heinrich, Mrs. J. McTaggart, and Mrs. R. Lang.

President, Mrs. H. F. Hayward, conducted the Thank-offering Meeting of the W.M.S. Auxiliary of First Presbyterian Church, *Port Arthur,* and the Devotional Period was led by Mrs. W. Bragg. Mrs. Donald S. Thompson sang, her accompanist being Miss M. I. L. Smellie. Introduced by the Rev. Dr. J. A. McMahon, the Guest Speaker, the Rev. W. C. Inglis, M.A., of First Church, *Fort William,* spoke on "Missions For This Day." There was a good attendance of members and visitors from *Oliver Road,* and *St. Andrew's Fort William* W.M.S. Auxiliaries, all of whom were especially interested in the splendid Literature Display, arranged by the Literature Secretary. The benediction was pronounced by the Rev. Dr. J. A. McMahon.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

The Executive of the Synodical Society of *Montreal* and *Ottawa* met in Erskine Church, *Ottawa,* on October 21st, with Mrs. F. R. Duminy, President, presiding at the two sessions. Mrs. Robert Good opened the meeting with Scripture Reading and Prayer. Encouraging reports were given by Presbyterial Presidents and Departmental Secretaries covering the year to date, all showing splendid work done. Arrangements were made for Miss Lily Simpson's itinerary through the Synodical. Mrs. Harcourt Emra will compose the prayers for The Glad Tidings for November and December. Supper was served by the ladies of Erskine Church.

BROCKVILLE PRESBYTERIAL — A Rally for Teen-age Girls was held recently in the Presbyterian Church, of *Ventnor,* when C.G.I.T. groups from *Cardinal, Prescott, Brockville, Spencerville,* and *Ventnor* attended. Mrs. Frank Dobbie, Girls Work Secretary of *Brockville* Presbyterial, was Chairman, and each Group contributed a number which was part of their C.G.I.T. 1958 project. Miss Francis Clark, Regional Secretary, was Guest Speaker, and showed slides of her work in the West, and of the life and work of a Deaconess. Lunch was served by the ladies of the *Ventnor* W.M.S. Auxiliary.

The W.M.S. Auxiliary of Knox Presbyterian Church, *Iroquois,* held a successful Thank-offering Meeting in the new Church Hall, with guests present from the sister Societies of the village, and from the Presbyterian Group of *Dixon's Corners,* and President, Mrs. J. R. Miller, in the Chair. Mrs. J. B. Fenton sang, accompanied by Mrs. Bruce Bradley. The Guest Speaker, Mrs. Jas. Riddell, of *Mainsville,* gave an inspirational address on the theme "I have come that ye might have life, and have it more abundantly." A Social Hour followed, and many took the opportunity to view the new Church in the new town of *Iroquois.*

GLENGARRY PRESBYTERIAL — The 75th Anniversary of *Finch* W.M.S. Auxiliary was observed in St. Luke's Presbyterian Church, *Finch,* with visitors present from most Auxiliaries in the Presbyterial. Mrs. G. McLean, President, was in the Chair, with Mrs. W. McMaster and Mrs. R. McIntyre leading the Devotional Period. Mrs. John Bell welcomed all, and the history of the Auxiliary from 1883 was presented by Mrs. George Rupert. Greetings were brought by the Rev. W. S. Douglas, Moderator of Presbytery; Mrs. E. L. Blair, Presbyterial President; from each of the six District Vice-Presidents; Mrs. H. D. Cameron conducted the Service of Remembrance, which was followed by a duet. Introduced by the Rev. John Bell, Minister of St. Luke's, the Guest Speaker, the Rev. Dr. W. L. McLellan, St. John's Church, *Cornwall,* spoke on "The Faithful Steward." Mr. Bell closed the meeting with the benediction, and an Anniversary Tea followed, served by Girl Guides and Auxiliary members.

MONTREAL PRESBYTERIAL — Plans are underway for the Evening Department Biennial Conference of the *Hamilton - London; Montreal - Ottawa;* and *Toronto - Kingston* Presbyterials. The *date* — Saturday and Sunday, May 2nd and 3rd, 1959. The *place*—Melville Church, *Montreal. Speakers*—Miss Isabel Taylor; Rev. J. S. McBride; Rev. J. C. Hay; and Rev. C. C. MacKay, D.D.

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The Glad Tidings

G.S.
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FEBRUARY
1959
VOL. XXXV

MILLER SERVICES

"White country churches rising from the sod,
Symbols they stand, of mankind's daily need;
The urgent need to pray, the need to praise;
For without worship, men grow blind indeed!"

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EDITORIAL

"THE TREASURES OF THE SNOW!"

by LEETA McCULLY CHERRY

"HAST THOU entered into the treasures of the snow, or hast thou seen the treasures of the hail?" Job — 38:22.

How hushed is the falling of the snow — how silent and gentle, yet how exquisite in its beauty, how strong in its very frailty and delicacy! How essential a part of nature's moving cycle of the seasons, and of growth; how altogether wonderful is this miracle of the snow, and yet, even as with so many others of God's beneficent gifts — the manifold glories of His creation — how very prone are we to take it all for granted, oblivious alike to its ethereal loveliness, and the marvel of its formation! "I wash myself with snow water," said Job, in the midst of his many afflictions, "and make my hands never so clean!" Fresh-fallen from the skies above, snow *is* the symbol of purity — "White as the driven snow," we say, and with good reason, for there is indeed no purer whiteness than that of the newly-fallen snow; drifting downward so delicately, so feather-light; and yet, as it steadily piles itself, one fairy-filigree flake upon the other, mounting sometimes into such great white drifts of strength and sturdiness that all traffic finds itself suspended, the world becomes white and still, blanketed in silence, and, for a little while at least, peace, tranquility, and beauty envelop the noisy, struggling earth.

Even as one looks and marvels, a hushed awe and wonder comes over the heart, and we can sense, perhaps, a little of Job's feeling when God spoke to him out of the whirlwind, and reminded him of "the treasures of the snow." In another chapter of Job we read — "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on earth; likewise to the small rain, and to the great rain of his strength." And again — "By the breath of God, frost is given; and the breadth of the waters is straightened." And the Psalmist, in Psalm 47, 16, sings in praise — "He giveth snow like wool;

he scattereth the hoarfrost like ashes; he casteth forth his ice like morsels; who can stand before his cold?" Surely, there is wonder, great import, and magnitude, in our thoughts as we read and realize, from God's own Word, with what all-embracing power and wisdom His great love is manifested to His world, and those who dwell therein, even in the snows, the mighty winds, and the rains of His sending!

Throughout the ages, great artists have striven with all their talent to reproduce on their canvases the shining loveliness of a snow-wrapped world; the most brilliant pens of writers and poets alike have sought to enshrine its beauty in lyrical words of prose and verse. There is something mystical and unreproducible in its ineffable appeal! Look out over the fields, white with "the stretching snow, hushed and miraculous," and unto the curving hills, majestic with their mantled evergreens; then realize again how much of beauty would be gone from our lives, and our environment, without that soft coverlet of snow, which, drifting down from the grey skies above, piles itself in drifted splendour along the fence-corners; blankets warmly and protectingly the frozen fields, and safeguards the fertility of the sleeping seeds and roots far below the frost; covers tenderly the branches of the leafless trees, and transforms the whole landscape into a vision of beauty which is truly indescribable!

There is, however, an even greater beauty hidden in the snow than perhaps you may have realized — there is the exquisite loveliness and fragile perfection of each and every snowflake which forms that snowy mantle! One thousand billion of them in an average snow-storm, so the scientists tell us! Have you ever noticed, as those great fluffy flakes settled on your coat-sleeve as you trudged along through the falling snow, that each one is a perfect little crystalline star, which fades quickly away as the warmth of your body dissolves it—and that they are almost all of the same formation? What could be more miraculous! Snow, they tell us, is born of water dust; tiny molecules of vapour which, until the temperature falls to freezing, swarm in unseen millions through the air. When it does drop to freezing, they draw themselves together and form the tiny snow crystals, each built into these lovely, ethereal shapes — most often a tiny star, with six rays crossing at an angle of 60 degrees. But before they can actually form themselves together they must have a foundation upon which to grow, and this they find in the dust of the air — much of it the star-dust which is said to fall from outer space to our earth at the rate of 2,000 tons a day. To be sure, there are quantities of earth dust in the air, too, as we can always see when a shaft of sunshine illumines the dancing particles before our eyes, but the reality of *Star-Dust* being the beginning of the snowflakes is almost altogether too perfect and beautiful for mere humans to truly comprehend, or overlook! And the scientists assure us that this is true. Certainly, "God moves in a mysterious way, His wonders to perform"! Away back in 1820, there was an especially clever and observant man, named Scoresby, who began to seriously observe the form of the snow crystals. He was an Arctic voyager, and, while he found that in the Arctic regions the snowflakes always were in the shape of a star, or some variation of a star, he assumed that they had these remarkable formations in the polar regions alone. However, he interested other scientific men in the problem, and in 1885, the Secretary of the British Meteorological Society discovered that the snowflakes which fell in England were just as beautiful, and of the same wonderful stellar shapes, as those Mr. Scoresby had reported in the Arctic regions.

A great deal of thought, study, and observation, has been given to this fascinating subject of the snow crystals since that time, and it has been proven that snowflakes, no matter in what country they may fall, are almost always hexagonal in form, although their infinite variety seems inexhaustible. With very few exceptions, the basic shape of a snowflake is like a star, with the six rays crossing at a 60° angle, but often these six arms, or points, will have the most exquisite of wee formations, or prisms, added to them, and the amazing thing is that every one of these, too, meets its respective stem at an angle of 60 degrees. Sometimes the snowflake will look like a tiny fir tree, with six plumes set in perfect symmetry; sometimes it is like a windmill, with six sails; sometimes, like a miniature star-fish, with six ribs; or even a minute fern, with six out-pointing leaves. Always, they are formed in tiny perfection of design, nor is it ever just by chance that snowflakes fall in the shape they do.

They are all obeying an inexorable law of nature — each filling its own little spot in God's divine plan of creation, which lies behind all of the wonders of this great earth. It is in obedience to the law governing the crystallization of water that this angle of 60° prevails everywhere in the figures of snow particles, and yet no two snowflakes are ever precisely alike. They may all conform to the same general form, but the differences of design seem to be truly endless! For the revelation of all this beauty in "the treasures of the snow," the world is deeply indebted to a remarkable man, Wilson Alwyn Bentley of Vermont, who became known as the "Farmer Scientist" because of his deep study and long interest in the fascination of the snow crystals. He really devoted a lifetime to their observation and study, and has preserved to the world their fragile beauty by means of a very remarkable camera — a photomicrographic camera, which he purchased in 1885, when he was twenty years old. With this camera, he tramped his New England mountains for some 46 years, capturing the wonders of their snows in over 5,300 pictures of snow crystals. And in all that number, though each crystal conformed to the regulation shape, he was never able to find two which were exactly alike!

In his famous book, "Snow Crystals," he calls these minute snow-stars "the fairest and most beautiful things in nature," and it is not hard to believe that he is right. Certainly, in variety and delicacy of effect, his photomicrographs show the snow crystals to surpass any decorative design that the genius of man has ever been able to evolve. A more recent writer calls them, "The frailest of all earthly envelopes and perhaps the most beautiful." Both are right. For these are, indeed, God's "treasures of the snow" — just one more of His endless wonders and beautiful secrets, hidden within the everyday things of life, and revealed only to those who "have eyes to see"! "O Lord, how manifold are thy works! In wisdom thou hast made them all; the earth is filled with thy riches. I will sing unto the Lord as long as I live. Bless thou the Lord, O my soul. Praise ye the Lord" (Psalm 104).

JAPANESE VERSION OF THE TWENTY-THIRD PSALM

God is my father,
I shall have no need.
He lets me rest under the blossoming cherry tree.
He takes me up to the refreshing waterfall.
He quiets my heart.
He leads me along the path of well-doing for Christ's sake.
Though I face death, I will not be frightened.
For I will place my hand in His and He will lead me when I cannot see.
He will give me rice and tea as I need it.
My cup is filled by His love.
His love and peace will surround me until life's sunset;
Then I shall dwell with Him evermore.

Author Unknown

MEDITATION ON PRAYER

JESUS . . . AND US?

by (MRS. T.) WILHELMINA MOLLINGA
Blueberry Mountain, Alberta

(Mrs. Mollinga is First Vice-President of Peace River Presbyterial)

"I am the light of the world." — John 8-12.
"Ye are the light of the world." — Matthew 5-14.

"I am the light of the World. He that followeth me shall not walk in darkness, but shall have the light of life".

Jesus speaks here of Himself, very clearly — and who can deny Him? He, the Son of God, came from the light of Heaven, down to us in this dark world of corruption and sin, and let His light so shine that we, through His grace, can walk in the Light of Life.

"Ye are —" not mirrors, or reflectors, catching the light! No! We are the light of the world. Are we? Are you — am I — a light? How often are you and I casting a shadow round about us?

As a light cannot be from itself, unless it is first lighted, and then shines out of the darkness, so, may we be such a light, if we are Christ's.

We are set on a hill for all men to see, and glorify our Father which is in heaven. Our light is so to shine that men will see us, and, through the light which shines from us—the Light, Christ Jesus.

**"Light of Life, that knows no fading,
From all changes Thou art free;
Holy Light, that knows no shading,
Shine — shine on me!
Light of Life, all heart bestowing,
Lift we up our eyes to Thee;
From the Cross of Jesus flowing,
Shine — shine on me!"**

Let Us Pray:

Help us, Our God and Heavenly Father, to walk closely behind, and with Thee. Thou knowest our weaknesses, and our failures upon life's pathway. Strengthen us to be a light upon a hill, and keep it burning brightly for Thy Glory, through Jesus Christ, our Lord,

Amen.

Introduction—World Day of Prayer, 1959

by (MRS. A. W.) MAYDEE F. PAE

ONCE AGAIN we draw attention to the fact that in this divided and disturbed world there has been set apart one day—(the first Friday in Lent) when "from the rising of the sun to the going down of the same, the voice of prayer is never silent, nor dies the strain of praise away". We mark this day as *special,* when together the women of the world meet for prayer, recognizing their fellowship with God and with each other. Do we catch the wonder, the significance of such a day? Surely it is a gift of the years of devotion, sacrifice, faith, and vision of missionaries, and Christian folk everywhere, who, having received of the love of God in Christ, have passed on to others the precious truth of the Gospel.

Now this day—February 13th—will be *our* day. As we take our places in the line which extends around the earth, we join the praise and the thanksgiving, and make our offerings to be used for the building and extending of His kingdom. We think especially of the need for Christian Literature in every country, not excluding our own Canada. Today millions of people, who last year were lost in the wilderness of illiteracy, have entered a new world through their ability to read for themselves. Eagerly they seek for books, for new fresh pages, new thoughts, new ideas. They have turned their faces to the light and are marching ahead. Who is providing the new books for which they seek? And what a responsibility rests upon us—we who have had so much for so long! Now we have the opportunity to provide that for which they so anxiously wait. The world is providing an ever-increasing supply, not only books and periodicals, but making use of radio and the stories carried by the silver screen. We are far behind in the use of such "tools". The Bible maintains its place as the "best seller" but the margin is decreasing as, because of lack of funds, new languages cannot be printed, and the printing and distribution of older editions cannot be supplied as requested. The demand for books and magazines for women and children is increasing. Books for the blind in Braille must be provided, and these books in English go to almost every country. Surely we must not fail these people.

Last year by means of our offerings we, the women of Canada, travelled throughout the world. We shared in the joy of seeing Bible Portions in 85 new languages printed and distributed by the Bible Society. Through Village Libraries, located in many centres where adult education work is being done, we helped in building the foundations of Christian character and family life. In Africa a new Women's Book is almost ready. "It will have 10 chapters or sections, each one containing a Devotion, a Bible Study, a few cooking recipes and a Health lesson. This is the second book in a grand series of four." Oh, the joy of it all! The joy of going into schools and colleges among students, listening to their comments as they strive to clear their thinking in preparation for life in this "changing world"; hearing again and again the expression of gratitude from "New Canadians" for Bibles and Hymn Books in their own languages; the testimonies of travellers grateful for the "Gideon Bibles" to which they so often turn.

Surely we have "gone places" but so many others lie ahead—places no one has reached as yet. Societies for World Literacy and Christian Literature are eager to speed us on our way. Can we fail to realize the meaning of such a widespread fellowship? South America, Japan, India, Africa, China and the "islands of the sea", they all call to us. *"How"* do we hear? And *"When"?* Thinking often of the coming World Day of Prayer let us make this fellowship rich in an increasing understanding of its meaning and scope—the love of God revealed in Christ for all His people everywhere. In His name we pray.

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ATTENTION — PLEASE!

If you have not received your copy of the service of worship for the World Day of Prayer for Girls, you may obtain one from The National Secretary for Girls' Work, 631 St. George St., Toronto 5, Ontario.

* * * * * * * * *

Prayer

Prayer is so simple
It is like quietly opening a door
And slipping into the very presence
of God,
There in the stillness
To listen for His voice;
Perhaps to petition
Or only to listen,
It matters not;
Just to be there
In His presence
Is Prayer.

Author unknown

What I Have Found In The Bible

FROM THE KORAN TO THE BIBLE

by AHMED SAEED AFFARA

THE FIRST TIME I ever heard of the Bible was through the Molsem holy scripture—the Koran. There, one repeatedly reads of the "Taurat Wal Engeel", the "Old and New Testament", as the Holy Scriptures, "which contain guidance for man, and mercy for the world." Yes, there is enough evidence in the Koran to make any honest, earnest Moslem turn Christian. A searching reader can easily discover the unique place which is given to Christ in the Koran, unique among the prophets mentioned, including Mohammed himself. Next to the Bible, the Koran is paradoxically the best guide for an honest Moslem inquirer who seeks to discover Christ.

When I was a little boy at a Moslem School, a classmate of mine asked me whether I knew if "Isa", (Christ) raised the dead to life. I confessed my ignorance. Thereupon he turned up a passage in the Koran, which he asked me to read. I was astonished to read in my own holy scriptures about this wonderful Prophet, who was endowed with such God-like power, even over death. Yes, even at that tender age, my Moslem mind was afraid lest this "Prophet" was more than a prophet. From that time on, I never ceased to wonder about this "Prophet Isa". My first introduction to Him was through a little Moslem boy, and through the Moslem holy book.

Christ—the Son of God?

A few months later, a cousin of mine sent me a copy of St. Luke's Gospel. In it, I read for the first time that Christ was the "Son of God". Although this idea of God having human, physical, relationship was repulsive to my Moslem mind, nevertheless, I linked this "Son of God" of the Gospel, with "Isa", of the God-like character of the Koran. My wonder, hope and fear, continued. Then, one day in the market, a Missionary was selling Scripture portions. I bought a Gospel for a penny. I think it was St. John's Gospel. In it, I read about Christ and His God-like character, but I also read what to me were "blasphemous" doctrines. How confusing it was to my mind! Confusion; repulsion; hope; fear; suspicion and admiration—all were mingled in my thoughts. Where could it all lead?

A year or two later I became, against my will, a student in the Church of Scotland Mission in Aden, and the Missionary who had sold me the Gospel Portion in the market-place was my headmaster. Scripture lessons formed part of the school curriculum. We read parts of the Scriptures daily. My admiration for the "spirit of God, word of God", of the Koran, and the "Son of God" of the Gospel, increased with my further understanding of the Scriptures. We went through the four Gospels; the Acts of the Apostles, Genesis; the story of the Children of Israel; the Psalms; and the Pilgrims Progress. We read and questioned. We accepted some of the teachings, and rejected others, as incompatible with our Moslem religious teaching. With kindness, and real appreciation of our mental and spiritual confusion, our Missionary teacher tried to explain some of the difficulties which inquirers meet when they read the Scriptures. These explanations were not always to our satisfaction.

Assurance of Christ's Divinity

But, in the midst of all this spiritual dilemma and confusion, the personality of Jesus Christ stood out so distinctly above all. He was so understanding, so loving, so like the picture of God one reads at the beginning of every chapter of the Koran—"God the merciful, the compassionate". He was so close to man, so close to God. He seemed to understand man's needs, man's fear, his confusion and his hope. He seemed to understand me. What a personal discovery! Even Mohammed, whom I loved, did not appear to understand me, because *he* was weak, and a victim of sin like myself. But with Christ, it was different. On the human level, He was so much like what I would have liked to be. On a higher level, he fitted so much the picture of "God, the Father, in His Mercy, Compassion and Love". His attributes were so much like God's; His understanding of man so perfect; that He alone could give man the perfect answer to His spiritual problems.

In those imperfectly translated Gospels and Epistles of the New Testament which tell the story of the life and work of Christ, I saw *victory* where confusion had prevailed; *strength,* where weakness had ruled. In that incompletely-written life of Christ, I saw a picture of God's love for man, and His redemptive power.

Christianity is Life

Yes, you may have your own opinions about the Bible. You may be Fundamentalist, or Modernist; you may accept, or reject, the doctrine of the verbal inspirations of the Bible. When your opinions are gauged by the Eternal Word of God, which gives Life, they become so utterly worthless and insignificant! But what really matters is, in reading your Bible, have you found Christ—have you a personal experience of Christ in your life? That matters so much more than the confused and contradictory opinions held by the various Theological Schools about the Bible. Christianity is not an opinion, or a doctrine; Christianity is Life. Have you discovered life in Christ?

"Then said Jesus unto the twelve, 'Will ye also go away'? Then Simon Peter answered Him, 'Lord to whom shall we go'? Thou hast the words of eternal life, and we believe, and are sure that Thou art that Christ, the Son of the Living God' ". (Selected)

WORKING WITH THE ABORIGINE WOMEN

by GRACE KEH TSAI

(Mrs. Grace Keh Tsai is the daughter of a Formosan Minister. She is a graduate of the Taipei Theological Seminary. Since graduation she has been working among the women of Formosa. She has worked closely with Miss Hazel Macdonald and now does work similar to that which would be done by an adult secretary in our Society.)

DURING THE SECOND World War the Christian movement was started by a woman, Chi-oan, in the Hualien area, under circumstances of terrible persecution under the Japanese government. Today one can easily find the churches because of the wooden or bamboo crosses standing out above the straw roofs. They show the phenomenal growth of this movement. Quite a few women's auxiliaries had been already started before we began our work with them, but they did not have much organization, or plan, to their work. In four districts on the East Coast, out of 200 churches 144 were ready to be organized, so the W.M.S. Council started to work with them. We meet with them twice a year, having their Annual Meeting and election of officers in May, and inspiration and training in October. They meet three days each time, and each time the attendance has increased. From the reports given by the Regional and Sectional Officers we can see that progress has been made.

They have been taught to elect their own officers and handle the meeting in the proper way. At the meetings each auxiliary reports on these three points: — 1. Their present situation; 2. Their problems; 3. Their hope for the future. Concerning the first point, I believe they had made progress in stewardship. For example, I had told them to have Family Worship every day, and in October when we met again we found that most of the homes had family worship. When one woman started to tell me, "Not only do we worship in the morning, but also at noon on the field, and at night in our home," other women nodded and said, "Me too, me too!" They have many problems, although one group said, "We don't know enough to know whether we have problems or not." Most of them felt their knowledge of the Bible was not enough; they lacked education—many not being able to read or write. In their own village there is lack of leadership. Their hopes are countless; send us more leaders; hold more conferences; could we have sewing classes; training for our girls to hold kindergartens; etc., etc.

Usually we spend the first night having a fellowship meeting, playing games, singing songs, introducing ourselves and enjoying a close fellowship in a worship service. The second day the missionaries and native church leaders are the teachers at the Conference, speaking encouragement or having Bible study, talks on other denominations, Health, Christian Family Life, Child Evangelism, World Missions, gardening, etc. The women, with babies on their backs and at their knees, pencil and notebook in hand, show an eagerness to learn. There are also clinics and cooking classes, so they may be able to properly cook the supplies distributed by World Church Service. Each talk is translated from Mandarin or Taiwanese into Japanese or their own language.

It was a wonderful thing when the Pi-nan tribe joined the Ami in their Regional meeting without any hesitation, though they don't speak the same language. The Pi-nan women said so earnestly, "Please let us know when you are calling a meeting, we are very grateful if you will share this wonderful opportunity with us." Isn't it amazing that a weak woman with her baby on her back, carrying many pounds of rice, wood, Bible, Hymn book and her clothes wrapped in a faroshki, will walk four to eight hours in order to attend the conference, or to visit and help other women's auxiliaries? The Tyal Regional spent $600 Taiwan, to send their President and Vice-President to Tai-chong (which belongs to the South Synod), where they helped them organize eight Auxiliaries.

The discussion hour is the climax of our conferences. We discussed how to help church work, especially the young people and children, and how to handle money. Then we leave some suggestions for work. Study the Bible in their own language. Learn Mandarin. Support their own boys and girls in the Bible school, so they may have training and come back to help their own tribe. Finally, help support their own preachers. Preachers are very poorly provided for, so most of them have to work in the field, but many Auxiliaries are now helping them financially so that they may have time for missionary work. On the third day we have to leave these Aborigines—uneducated, illiterate, but on fire for God — and start another meeting at another place.

On the I-lan plain and the Sin Chu area, they are not yet ready to be organized as a Regional, but we keep visiting and holding meetings with them. It is a shame that we cannot go oftener, but we are busy with the Taiwanese, and also there are restrictions about entering the mountains. When I think of the Aborigines as a whole, I feel their problems and needs are more or less the same in all areas.

1. The Foundation of Bible knowledge is not firm enough. For them the Old Testament is almost an unknown book, and the New Testament has no actual connection with their home life. Though most of the aborigines stop drinking and smoking as soon as they confess Christ as their Saviour, yet they haven't any real standard of what is right and what is wrong. God's love revealed in Christ is their central faith, but they haven't any idea of Christ's coming, or of His indwelling Spirit. Unless there is a trained leader to help, they are easily tempted when non-Christians criticize them, or other denominations persuade them through the gifts of relief supplies to change their allegiance.

2. Illiteracy—At the meetings a good many women appealed for help. They said, "Please teach us; we don't know anything; we don't even know what we should learn." They don't know how to figure out their time and energy, so they stay on the field all day, the children back from school are given no training. They have nothing in their homes and have very little to eat.

3. Leaders — Among the 220 churches there are only 91 church leaders and 3 Bible Women. While there are 7 ordained pastors, many of the leaders have not had enough training to really serve the people.

First of all we need to overcome the indifference of the Taiwanese. The situation is like this. There are not enough missionaries and leaders to go around, so the Taiwanese Church should take responsibility. We hope that the churches near the aborigines will become interested, and not only give them spiritual help, but also help them in raising their standard of living. Eventually they will have their own members trained in Bible School and Seminary. One more thing in which we need to help them is to keep their own traditions and customs. This is the time we should restudy their background and try to find, or create, the best way to benefit them.

As I think about the Aborigines, I recall that wherever we went there were always warm welcomes. The women are whole-hearted in their desire for further Christian knowledge. It is an interesting thing to compare the record which was written by the late Dr. Mackay and the present situation. The Aborigine church proves that the Living God Himself has led them.

* * * * * * * * *

Renewal!

Renew our strength, great God, we
plead
With earnest cry this day;
Go with us through the coming year
and be our help and stay.

Charlotte Murray

A PRESBYTERY DEACONESS REPORTS!

"DURING THE PAST YEAR, one of the main phases of my work has been on an extension project. There have been many visits to homes of interested families and hundreds of letters sent out to keep this new work before the eyes of the people in the neighbourhood.

Progress has been made in the church school in this area and we now have an enrolment of 25 children with 4 teachers. This group meets in the basement of a private home where we are very crowded. We are looking forward to using for our church school the recreation room of the new manse.

Since October, an Explorer group has been meeting each week in the basement of another private home. We are grateful for chairs and benches loaned to us to take care of the seating accommodation for the children.

During May, congregations in the Presbytery were visited on behalf of our Girls' camp programme. Much planning and publicity went into the preparation for this camp, which we think was a very successful one. There were 50 girls and a staff of 12 leaders, who worked well together and made a very happy and worthwhile experience for all. Plans are now under way for a camp rally of all those who attended last year and those who hope to attend next summer.

In July, I decided to venture in a co-operative Vacation Bible School. Three churches (Presbyterian, Baptist, and United) participated, and the result was so worth-while that it has been suggested for the coming summer. There were 15 workers, some from each Church and other interested friends, and an enrolment of 80 children. We used the Westminster Press Vacation Bible School materials. On the final evening, a parents' night was held, with an offering taken. An offering was taken each day. The total amount covered the expenses, and a donation of approximately $31.00 was sent to the Canadian Council of Churches' project for Vacation Schools.

Throughout the year, visits were made periodically to other centres in the Presbytery. Mention should be made, too, of the assistance given in interdenominational activities such as the C.G.I.T., Board, and Inter-Church rallies."

The above account of the year's work depicts the type of work done by a Presbytery Deaconess. Deaconesses serving in Presbyteries where there are many rural fields would have much the same type of programme, except that they would have the problem of transportation, which the above-mentioned Deaconess does not have.

You and Your Auxiliary

MISSION TO THE IMMIGRANTS IN BRITISH COLUMBIA

by REV. K. C. DOKA, B.A.

BRITISH COLUMBIA is a province with majestic mountains, swift-flowing rivers, fresh water lakes, giant forests and beautiful valleys. The fine sources of water-power, and the great wealth in natural resources and good harbours are attractive to industry. Its variety in altitude and climate attracts immigrants from many lands.

Immigration from overseas and other provinces has helped to increase the population (from 1,165,000 in 1951 to 1,544,000 in 1958) by 32% in the last seven years. It is estimated that the population will be doubled by 1970.

Rapid growth is a challenge to the Church of Jesus Christ. The various communions are engaged in the task of evangelism among the immigrants. They meet the challenge by ministering to the people in their own language. The Presbyterian Church has a history of almost a century in the province. In 1861 the Rev. John Hall, of the Irish Presbyterian Church began the mission in Victoria. One year later the Rev. Robert Jamieson, a missionary of the Canada Presbyterian Church, arrived to carry the mission to the mainland at New Westminster. The Mission of the Church, therefore, began as a mission among the immigrants.

From the early beginnings of almost a century ago, the immigration of people has not ceased but rather it has increased. The command: "Go ye, therefore, and teach all nations . . ." has been taken seriously by the Presbyterian Church in Canada. In order to carry on the Mission of the Church, it was necessary to engage missionaries who speak the language of the immigrant. There are two Chinese congregations, one in Victoria, and the other in Vancouver. The Vancouver congregation is the larger with a communicant membership of 83, and Church School enrolment of 243. The long and faithful ministries of Rev. M. Leung in Victoria, and Rev. Y. N. Kwan in Vancouver are examples of Christian dedication. The encouragement offered by the Superintendent of Chinese Missions, Rev. David Smith, D.D., and the interest of Christian brethren, have helped the missionaries in the task to which they were called.

In 1945, a student minister was appointed to work among the Hungarian immigrants in the Fraser Valley at Abbotsford. The purpose of the appointment was that of survey, and the possible establishment of a congregation. The Services were held in the Community Hall. The attendance at worship grew from eight to thirty. Many of the children had never before attended Church School. Some of the young people were already in their teens. The sense of need for the Church in their midst grew in the hearts of the people. Under the guidance and the encouragement of the Session of Cooke's Church, Chilliwack, the congregation was organized and a church building was constructed. In 1950 an ordained missionary (Rev. K. Calvin Doka) was appointed. In the same year, a preaching point was established in Vancouver. The work in Vancouver continued until 1953, under the Session of the Abbotsford congregation, when Rev. F. Metzger was appointed as ordained missionary. During this period occasional services were held in Osoyoos and Trail.

The decision of the Canadian government to receive Hungarian refugees from Austrian camps in 1956 created a great challenge to the Missionaries. The Abbotsford airport was activated and made a reception centre. In the next sixteen months that the camp was in operation, about six thousand Hungarians of all ages, and both sexes, were received and dispersed from this point, by the Department of Immigration. The two missionaries, who were familiar with the language, were constantly called upon by immigrants and authorities alike.

In the camp, a chapel was made available for the Presbyterian Church, and one for the Roman Catholic Church. The minister at Abbotsford held services regularly every Sunday evening and Wednesday evening. The Board of Missions gave $200, for the purchase of Hungarian hymn books. These were used at the camp and later allocated to new areas.

The largest concentration of new immigrants settled in Vancouver. The number of households connected with the Presbyterian Church increased eight-fold. There is a similar increase in regular attendance at Services of Worship. With the number of immigrants, both missionaries and original members were called upon for advice, direction and guidance; for accommodation, employment, and numerous detail.

However, the work so increased that additional missionaries were required. A young refugee immigrant Paul Mezo requested work as a student. He was appointed to work on Vancouver Island. His work is in Nanaimo and Victoria in particular, while he visits immigrants at other points. He is also part-time student in preparation for the ministry.

The Rev. Lazzlo Bathory was appointed in October 1957 to assist at the airport camp, and in April of 1958 he was appointed as itinerant missionary among Hungarians in the interior of British Columbia. As a single man, he is able to move about freely, and visits the towns and villages throughout the Okanagan Valley and the Kootenay. The immigrants are visited, a Hungarian moving picture is announced, and the lonely people come together for fellowship, in the various Presbyterian Church Halls. The minister is introduced; usually members of the Church ladies' organization serve refreshments; and the people are brought into fellowship with each other. The parents are encouraged to send their children to the Church School, and all are encouraged to attend services of worship. The missionary is able to visit most of the areas about once a month. The "Friendship Evangelism" is put into practice. To these immigrants the Presbyterian Church is becoming their Church home.

A good example of such friendly interest is one congregation where four families were settled, three couples recently joined the church by re-affirmation, made possible by co-operation between minister and missionary.

At the last meeting of the Synod of British Columbia a step was taken for oversight of the Hungarian work on a Synod level. A sub-committee was named with the writer as convener. It will be the aim of the committee to continue the integration of immigrants into the Church, with emphasis on "Friendship Evangelism."

Immigration for the British Commonwealth is continuous. This is perhaps the greatest challenge to the Church. While there is no language barrier, there are attitudes that often create such barriers. "Friendship Evangelism" must continue to the newcomer, in order to open the way for the gospel. The stranger is often bewildered. He needs Christian friends. The free association between immigrants and Canadians is important. In one congregation, young Scottish immigrants with talent find joy by bringing the music of the Old Land to members of the congregation in the new-found fellowship. In Haney, a young congregation, Dutch immigrants have been welcomed and one of the young men is preparing for the ministry. The Abbotsford congregation, originally Hungarian, has now a Church School enrolment of 85, all English-speaking, and services are held in two languages.

In the Hungarian congregation in Vancouver, weekly meetings are held, with Christian business and professional men and women as guest speakers. The minister acts as interpreter. It is proving to be an effective way of approach to both the committed and adherent.

The Mission of the Church in Canada is to the immigrant. "Elect from every nation, yet one o'er all the earth . . ." The personal approach is the most effective. The Church must move forward to engage every member as a missionary to the "stranger in our midst". This is a genuine call to service in our task of Home Missions. It is never too late. It is never too soon. "Go ye, therefore . . ." there may be an immigrant in your neighbourhood.

CO-OPERATIVE CORNER

A Way of Life — The Co-operative Way

by MRS. A. S. CURR

"AND THEY helped every man his neighbours, and every man said to his brother 'Be of good courage.'" Isaiah 41:6

These words, written so long ago, spell co-operation—the art of working together. Our W.M.S. reaches out its hands to many people through its National and Overseas Missionaries.

We also serve together in the work of the growing World Church. In this way, we reach out to give help to those of Mission Boards, other than our own. In other words we *serve* through our co-operative work.

Do You Know that you, as a W.M.S. member of the Presbyterian Church in Canada (W.D.) have a large interest in:

Vellore All India Christian Medical College, and in Indore Medical College, where your Missionary Nurses, Mrs. L. W. Gehman, B.Sc.N.; and Miss Bessie MacMurchy, B.Sc.N., serve, and are supported by you?

That you give a Grant, both to Vellore, and to Ludhiana Medical College and Hospital?

That you contribute to the support of a Doctor, in each Hospital?

As we co-operate with the Christian Family throughout the world, we find greater strength by our mutual support of one another.

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SYNODICAL GIVINGS

January, November 1958

	1957	*1958*
British Columbia	$ 4,000.00	$ 4,000.00
Alberta	4,855.00	5,500.00
Saskatchewan	3,051.42	3,182.49
Manitoba	5,567.50	5,532.23
Toronto & Kingston	57,954.00	63,234.51
Montreal & Ottawa	31,602.05	34,200.00
Hamilton & London	61,014.07	68,478.90
	$168,044.04	$184,128.13

Your Prayers are asked

—For the Aborigine people of Formosa that their zeal may continue; that we in Canada may help them as God would have us help them; that above all they may have an increasing knowledge of the loving God and of His Salvation through Christ.

—For leaders of the Younger Churches — like Mrs. Grace Keh Tsai — in Formosa, India, The Korean Church in Japan, British Guiana, and Nigeria.

—For all who plan the meeting programmes and activities of the local W.M.S. groups, that through them the needs of the individual members may be met.

—For all who share in the programmes of local groups, that they may catch a vision of their individual responsibility as a follower of Christ.

—For the Director of National Missions, and all who work with her, that they may be given wisdom and foresight as they deal with the many problems in their task of ministering to others in the coming year.

—For our National Workers who have been laid aside through illness, that they may have a complete recovery, and be given spiritual and physical strength as they return to their Fields.

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In Remembrance

Mrs. William James Harris	Melancthon, Ont.	Orangeville Presbyterial
Mrs. John Stuart	Windsor, Ontario	Chatham Presbyterial
Mrs. J. Child	Galt, Ontario	Guelph Presbyterial
Mrs. (Dr.) Herbert Walker	Dunnville, Ont.	Niagara Presbyterial
Mrs. S. R. Alexander	Burk's Falls, Ont.	North Bay Presbyterial
Miss Catharine C. Ferguson	Regina, Sask.	Regina Presbyterial
Miss Ellen MacBeth	Regina, Sask.	Regina Presbyterial

ANNUAL COUNCIL MEETING

The Annual Council Meeting of the W.M.S. will be held in St. Andrew's Presbyterian Church, Church St., Belleville, Ontario, from May 11th to 14th, 1959, inclusive. Further details will be given later.

OF SPECIAL INTEREST!

Colin and his twin sister

It will be of interest to our readers to know that on Sunday, December 14th, Mr. Colin Wasacase, a graduate of our Birtle Indian Residential School, took part in the conduct of the service of worship in St. James Presbyterian Church, Winnipeg. Colin hopes to enter Knox College in preparation for the ministry in our church, on completion of his Arts course.

COULD YOU?

Each summer there are some Indian children who have to remain in our Residential Schools because they have no home to which they can go. These children vary in age from 6 years to 16 years. We are appealing to the members of our church who might be interested in taking one or two children into their homes for the summer.

Enquiries may be directed to Mr. S. T. Robinson, Principal of Cecilia Jeffrey Indian Residential School, Kenora, Ontario.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

A YEAR OF "REFORMED AND PRESBYTERIAN JUBILEE!"

1959 - 1960

AT THE MEETING of the Executive Committee of the World Alliance of Reformed and Presbyterian Churches, which convened in Edinburgh, Scotland—the first session of that body in Scotland since the executive offices were transferred from Edinburgh to Geneva in 1949—a programme of world-wide interest was approved, which will mark the series of vital historical anniversaries falling in the year 1959-1960.

Besides the 18th General Council of the World Alliance to be held in Brazil in August, 1959, and the Centennial of Presbyterianism in Brazil that year, the jubilee will mark the 450th Anniversary of Calvin's birth; the 400th of the publication of the definitive edition of the Institutes; and the 400th of the founding of Calvin's Academy in Geneva, now the University of Geneva. On June 1st, 1959, the newly-restored Calvin Auditorium (Knox Chapel) in Geneva will be dedicated. Financed by contributions from throughout the Reformed and Presbyterian world, the Auditorium dedication will be attended by a large number of representatives from member Churches, as well as from Academic, civic, and religious bodies in Switzerland.

Major celebrations in this year are being planned in France, where 1959 brings the 400th year since the First General Synod of the French Reformed Church; and in Scotland, where the Church of Scotland will celebrate in 1960, the 400th Anniversary of the Reformation under John Knox. The Alliance plans to call its members to participation in a World Day of Prayer, and Rededication, on May 31st, 1959, as a central event in the Jubilee.

New member Churches in Japan, Africa, and the United States, came into the World Alliance of Reformed and Presbyterian Churches during this meeting in Edinburgh, thus bringing the number on the membership role to 72, and now representing more than 45,000,000 Christians on every inhabited Continent. These new members are the Korean Christian Church in Japan; the Presbyterian Church of the Camerouns; and the Coloured Cumberland Presbyterian Church in the United States of America. The ecumenical interest of the Alliance, and its continuing concern for world peace was set forth in a resolution assuring the World Council of Churches the prayerful support of the Alliance as the World Council of Churches Central Committee continues serious consideration of the problem of the world peace and fellowship.

The major portion of the meeting time was devoted to plans for the 18th General Council of the World Alliance to be held in August, 1959, in Brazil. A program of fellowship evangelism covering large portions of Latin America, participation in the Centennial of the establishment of Presbyterianism in Brazil, and special programs for women and students will be on schedule for the General Council, which will convene on the Campinas Seminary of the Presbyterian Church of Brazil. Study groups are being formed across the world to undertake basic examination of the theme of the Brazil meeting,

* * * * * * * * *

NEW ADDRESS

Miss Jean Brown — Ichyodori, Muromachi Nishi, Kamikyo Ku,
Kyoto, Japan.

Glad Tidings Readers!

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BIRKS

YONGE AT TEMPERANCE

STEWARDSHIP IN THE HOME

An Account of the "Handful of Rice" Offering in the North Lushai Hills, Assam

(From the Christian Home Magazine, the magazine of the Christian Home Movement, India)

IT IS ABOUT 40 years ago now since the "Handful of Rice" offering was started among the women of the Presbyterian Church in the Lushai Hills.

The women heard of the fine work being done in this direction by their sisters in other districts in Assam, and decided that they too would like to help the Lord's work in this way.

From a small offering which partly helped to support a few Bible women, it has grown to over Rs. 30,000 per year and is steadily increasing. It now helps pastoral, medical and educational work. In the early days it was known as "The Women's Handful of Rice Offering" but in recent years the emphasis has been on the fact that it is the "Family Handful of Rice Offering."

In pre-Christian, animistic days, the Lushai, eating a meal out of doors in the jungle, threw a handful of rice to the evil spirits to ward them off. In Christian homes today a handful of rice is put aside each time a meal is prepared. It is put in a box or tin, labelled "Handful of Rice Offering." On the label is a verse of Scripture, or part of a hymn, on the subject of stewardship. This serves as a reminder of the spiritual side of the offering.

The organization of this offering is worked out at three levels. The Local Church; the Women's Conference, and the Synod.

1. The Local Church:

The "church" is almost synonymous with the "village," as almost all people are Christians and the vast majority belong to the Presbyterian Church. In big villages the church is divided into groups of 8 to 10 houses each. The groups choose their own "leader" who is responsible for organizing the collecting of the rice in her group. She also calls the group together, (usually over a cup of tea at her home) once or twice a year, to discuss the progress of the group. Then all the group leaders get together at least once a year with the pastor and some of the elders to review the current situation.

2. The Women's Conference:

Each pastor's district holds an annual Women's Conference, and there is also a Conference covering a wider area which also meets annually. At these conferences, reports are given of women's work in each district, and the progress of the Handful of Rice Offering is always a prominent feature of the reports. Frequently too, addresses are given on different aspects of stewardship, and discussion groups are held on the subject. There is no doubt that these conferences (which have started only within the last 10 years) have helped greatly in this work.

3. The Synod:

The Synod appoints two people (a man and a woman, or two women) to be responsible for the "propaganda" for the Handful of Rice Offering. They work through the "Handful of Rice Offering Secretary" in each Pastor's district. Questionnaires are sent out annually to each church, asking how many Christian families contribute daily to the offering. When answered, these forms are scrutinized carefully (we hope!) by the Handful of Rice Offering Secretaries and then sent in to headquarters. Each district secretary is expected to visit all the villages in his district once a year, to speak about the offering, find out what progress is being made, and distribute labels for the tins. He then sends in a report to his pastor and a similar one to headquarters. In this way the Synod "propaganda agents" get information about how each church is co-operating in this particular aspect of stewardship.

They then send out letters to the churches about twice a year, giving news about the Handful of Rice Offering and other aspects of stewardship, both in the Lushai Hills, and in other places. The letter is usually printed as a pamphlet with a picture relevant to the subject on the cover.

The synod awards a shield (to be retained for the year) to the Pastor's district having the highest percentage of Christian Homes contributing daily to the Handful of Rice Offering.

Besides the labels, letters, and shield, other visual aids have been used to promote this work. The Picture Roll Box has been a great help. A roll of pictures, hymns, and appropriate Scripture readings was made last year, and successfully used at special services in several churches. It is hoped later to make a film strip, or a series of coloured slides, on the subject. At the Synod, and Women's Conferences, posters showing progress for the past year are put up in prominent places, and great interest is taken in them.

All the families, who give daily to this offering each time they cook rice, testify that they lose nothing by giving such a small amount. No one goes hungry and no one is any poorer. On the other hand, those who give receive a spiritual blessing. As they put the rice aside, they say a quiet prayer of thanksgiving to God for all his goodness and loving kindness, and they themselves are blessed in their remembrance.

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He Can!

Canst thou still thy troubled heart,
And make all cares and doubt depart
   From out thy soul?
Thou canst not! O faithless man,
Have faith in God. He can!

OUR WORKERS

(We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)

Mrs. G. W. BRADLEY, Winnipeg

At the request of the Presbytery of Winnipeg, Mrs. Bradley was appointed Hospital Visitor for the City of Winnipeg in May, 1951. Mrs. Bradley was well known throughout the church in that area, she and her family having been members of St. James Church for a number of years. Her sons had grown up in the church and youth work, and her husband was a devoted member of St. James' congregation during his lifetime.

Mrs. Bradley had long been a member and officer of the Women's Missionary Society (W.D.) and gave up her office as President of Winnipeg Presbyterial to take up her new duties.

Mrs. Bradley visits in nursing homes as well as hospitals, bringing comfort and cheer to all.

Miss LILA SCHNEIDER, London

Miss Schneider grew up in the Province of Alberta. She spent a number of years in British Columbia and, during that time, took special courses in Bible study, and did voluntary work in the church. Later, she came to Toronto and assisted with the work at Evangel Hall. Miss Schneider was then appointed to Weston, as visitor in the sanitarium.

In 1955, Miss Schneider was appointed Hospital Visitor in the City of London. In addition to her hospital work, she has given valuable assistance in extension work in that city.

Prior to her appointment as Hospital Visitor in London, Miss Schneider had one year of study at the Presbyterian Missionary and Deaconess Training School.

Mrs. JESSIE ANDERSON,
Edmonton

Mrs. Anderson was born in Glasgow, Scotland. Her girlhood was spent in Kirkcaldy where she attended school, and graduated as a nurse from the Infirmary, Kilmarnock, Ayrshire. Later she emigrated to Canada, her home being established in Edmonton. In 1952, Mrs. Anderson was appointed Hospital Visitor in the City of Edmonton. Her training as a nurse has helped her to understand the many problems of those whom she visits in hospitals and nursing homes.

Mrs. W. B. LEATHERDALE,
Montreal

Mrs. Leatherdale was appointed Hospital Visitor in the City of Montreal in 1950. At the time of her appointment she was a resident of Coldwater, Ontario, but had formerly resided in Midland. Mrs. Leatherdale visits in hospitals, nursing homes, and a large hospital for the mentally ill. She has endeared herself to all.

In one of the children's hospitals which she visits regularly, and where the little patients have to remain for long periods, she is lovingly called "Auntie Featherdale".

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FAITH!

Faith is a grasping of Almighty
power;
The hand of man laid on the arm of
God;
The grand and blessed hour
In which the things impossible to me
Become the possible, O Lord,
through Thee. (Selected)

Miss Teen-Ager

"A MILLION FRIENDS TO MEET"

by CATHERINE DENHOLM

(Miss Catherine Denholm is a third year student at The Presbyterian Missionary and Deaconess Training School. Cathy is from Morden, Manitoba. During the summer of 1958 she was the assistant port worker in Montreal.)

"Place d'Armes" — this is our stop! We step into Montreal's historic past. Our curious eyes inspect the time - worn, weather - beaten buildings which flank the square. In the square itself, stately stone personages watch while pigeons stalk the courtyard below. Our attention is drawn to the grey stone structure of Notre Dame Cathedral, its twin towers basking in the early morning rays of the sun.

Leisurely steps are quickened, as the blast of a ship's horn reaches our ears. We have work to do! Hurriedly we make our way down the narrow sloping streets leading to the waterfront. The docking sheds loom up before us. It is here that we, the Presbyterian Port Receptionist and our summer assistant, begin work.

The police officer in charge greets us with a cheery, "Good morning!" We continue across the harbour thoroughfare toward the shed where passengers will disembark.

Identification is presented to the customs officials at the "barrier." "She's just coming up," they say, so we hurry down the shed, passing the booths of the railway companies, the money exchange, the customs declaration, and Travellers Aid Centre. The ship is in full view once we pass through the sliding doors, which open onto the narrow dock.

"THERE IT IS!"

There is a noticeable change in our surroundings. Peaceful early morning street scenes give way to clashing, clanging, thudding, thumping; noisy tractors pulling long, snake-like lines of metal-wheeled carts along the cement floor. Lifts are preparing to elevate gang planks and baggage chutes. Stevedores are milling about, ready to commence the day's work.

The tugs pull and shove the enormous hulk of the ocean liner up alongside the dock. Whistles blow. The Captain is heard over the P.A. system shouting orders to the deck hands. Passengers crowd the rails to watch the proceedings. Ropes fly through the air. Some make their mark; others fall short and have to be hauled in and thrown again. In very short order the ship is securely docked.

Stevedores manœuvre gangways and baggage chutes into position. Luggage comes tumbling out of the hold and is placed under the alphabetical letter corresponding to the sticker which the luggage bears.

Steamship officials secure from the ship's purser copies of the manifest. One copy of the ship's manifest is to be shared by those waiting to give assistance. (The Presbyterian Church in Canada is by no means the only denomination represented.) The lists of names received from our Overseas Chaplains are checked with the manifest. We record additional information, names which were overlooked, passages which were cancelled, and addresses which had been changed.

Welcome cards are addressed to each new Presbyterian arrival. It is impossible to meet each person listed. However, they must know we are there to help. A ship carrying one thousand passengers means that there will be at least three thousand pieces of luggage. The search is under way! Attaching our welcome cards to the luggage is the best means of notifying these people of our presence. They are asked to look for the persons wearing the "Presbyterian Arm Band."

No sooner are the welcome cards attached than the passengers begin to disembark. There may be children to care for, while parents locate luggage, pass customs' inspection and check luggage. There is always trouble with baggage. Take, for instance, Mr. and Mrs. W. J. Van Kemp who can not locate their black suitcase. After searching through luggage under W, J, V, K (and M for good measure) we find the black suitcase, which wasn't black, but green with black binding!

There are people who do not speak the English language. At this point the bilingual personnel are in demand—ourselves, Travellers Aid, or other church representatives. There are those who have an employer to meet them. He is one of the hundreds waiting at the "barrier." How do they find each other? Then there are people who, after passing customs, are not certain of how to get to the train station.

But not all people have problems. Many simply appreciate having someone to chat with. Amid the noise and confusion, a friendly smile, a passing word, can ease the tense nerves and feelings of loneliness.

The rush and confusion subside. The, "Last bus for the station!" is heard. We leave the waterfront and move on to the next stage.

Dr. De Vleeshouwer, Director of Presbyterian Immigration work, and his secretary, Mrs. Brown, greet us as we enter the office. Within an hour or so, notices of the immigrants' arrival will be on the way to Ministers and W.M.S. Welcome and Welfare Workers.

It is at this point that YOU take over. We have bid these people a hurried welcome and given a helping hand upon arrival. However, it is the welcome they receive from you in your community that really counts. Have YOU recognized YOUR responsibility in making these families, and these young people, feel that they, with you, are a part of our Church family?

(Note: A ship's manifest is a list of all those sailing on the trip.)

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Treasures From Miss Dickson's Notebook!—

"Seven Golden Rules"

1. *Apprehend*—Never leave your room without a distinct appreciation of the fact of God's love.
2. *Acknowledge*—The Holy Spirit, so that at all times you may hear His still small voice reminding you of God's love.
3. *Accept*—all lovely things as tokens of His love for you.
4. *Avoid*—all things inconsistent with you being His beloved child.
5. *Aim*—to do all things as one who is beloved by Him—and love-controlled.
6. *Aware*—Do not leave any known command unobeyed.
7. *All*—Cultivate a spirit of disinterested love and kindness toward all.

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Three Classes of Christians

—Those who give Christ—Place.
—Those who give Him—Prominence.
—Those who give Him—Pre-eminence.
To which class do you belong?

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"The Lord's people should always, with tell-tale faces, be unconsciously proclaiming that His service is one of perfect freedom; that the joy of the Lord is their strength; that He leads His own by right paths; that He glories His own great name in, and through, them continually.

Books you'll like!

(REVIEWED by LEETA McCULLY CHERRY)

A TOOL IN HIS HAND
By Ann M. Harrison

THIS IS A TRUE STORY, a very fine biography, and it is written by the wife of Paul Harrison, the dedicated subject of this book, who spent more than forty years along the eastern coast of the Arabian peninsula, and became so closely identified with the land of his labours that he is known now as "Harrison of Arabia." It is the epic story of a missionary doctor, who went to serve in the Persian Gulf area at a time when the world was experiencing two great wars; when he faced a wall of prejudice and misunderstanding, and inland Arabia was forbidden country to any missionary effort. During the years, however, schools and hospitals were built along the coast and the ministry of medicine never faltered; eventually King Ibn Saud, father of the present ruler of Saudi Arabia, invited "the honourable, the esteemed Dr. Harrison" to bring his message and his medicine to central Arabia, and slowly but surely Christianity began to find its place in that Muslim land. This is a truly thrilling story, not only of one man, but of a great mission-enterprise in Arabia, and of the development and spiritual awakening of an area. Price $2.75 cloth; $1.50 paper.

INTRODUCING ISLAM
By J. Christy Wilson

FROM ALL CHRISTIAN WORKERS among the nations of the East, we are hearing the same story — now, as never before, the great religions of the world are in encounter with each other; there is a real revival of national cultures and a tremendous resurgence of indigenous religions; these have been stimulated to new life by Nationalism, and they are aroused to meet Christianity "on its own ground," so to speak. Speaking generally, Christians need to know more about these religions, to understand better what the Christian approach to these age-old beliefs should be; what relationship they bear to Christianity, how they differ, and what points of similarity they have. In this small book is a penetrating study of Islam, the religion of the Muslim world, and one of the world's major religions, whose "Bible" is the Koran. In Africa, alone, there are at least 78,000,000 Muslims — all thinking Christians should know the fundamental facts about so powerful a force in the present world.

The Author writes from an intimate knowledge and understanding of the Muslim people and their faith. He was a missionary for 20 years in Iran and other lands of the Middle East, and, in co-operation with Dr. Frank Laubach, "the Apostle of Literacy," started a literacy campaign in Afghanistan, a country long barred to missionaries. This excellent book costs 60c, and others of this series, each equally important and interesting are — Introducing Buddhism; and Introducing Hinduism — all national religions with which our Missionaries must contend. Price — 60c.

ALWAYS AN ANSWER

By Alice Hudson Lewis

TEEN-AGERS EVERYWHERE will enjoy reading this interesting collection of stories about other teen-agers throughout the world, whose needs, desires, and problems, are so fundamentally alike no matter where they live. Meeting them, through these pages, in Canada, Alaska, Puerto Rico, Hawaii, Mexico, and the Dominican Republic, we see how the Christian Church, through its various Youth Programmes is helping these young people to find an answer to these needs and problems. All these stories are based on events that really happened, and they all make splendid reading. Price — $1.50.

GROWING IN WISDOM

By Idalie Vonk

THERE ARE 52 JUNIOR Worship Programmes in this most helpful book, all based on the life of Christ, and proceeding logically from the birth of Christ to His ascension. Grouped under 13 main themes, with four programmes in each group, each Programme Outline includes the Scripture reference for the Bible story; call to worship; suggested hymns, and an offertory service. Mrs. Vonk is an experienced worker with Junior boys and girls, as well as an interesting story-teller, and she has developed these Programmes so that the Bible story leads into the object lesson; the object lesson into the everyday story; and the finished Programme interprets the teaching of the Bible lesson in terms of the everyday experiences of these young people. Teachers and Leaders of Junior Groups and Classes will find excellent material here. Price — $2.95.

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"Books are paths that upward lead;
Books are friends—come, let us read!"

Boys and Girls!

DO IT YOURSELF!

by ADA E. ADAMS

HERE ARE some things to do or make when you have free time.

STAINED GLASS WINDOWS—

You will need brown paper, paints, paint brushes, linseed oil, cotton batting and old newspapers. Now that you have collected the materials, this is the way you make the windows. Take a good look at the stained glass window in your church. You will notice that there are many different colours, and that there are crisscross black lines through it. Decide on the picture you want to paint. Then decide on the size it is to be. If it is to be used on a window, be sure to measure the window and make it the right size. Paint it with bright colours. Use black paint to make the lines like those in the church window. When the picture is dry, turn it over and place it, painted side down, on some old newspapers. Rub it all over with a piece of cotton batting dipped in linseed oil. Do not use too much oil or it will become sticky. When it is dry, you may fasten it on the window. Or, if you wish, find a cardboard carton. Cut a hole in the bottom just a little bit smaller than the picture. Fasten the picture in place with paper fasteners. Put a flashlight behind it. Either way, the light shining through will make a beautiful picture. You may want to make this for your church school class, or your Explorer group, or just to have in your own home. Since Easter is coming soon, you may want to plan to make an Easter window.

STENCILING—

Stenciling is fun and easy to do. Material you will need: paper, cardboard, and paints. Draw the design you wish to make. Trace it on a piece of cardboard, and then cut the design out of the cardboard. Use a sharp knife. Next, lay the cardboard on a piece of paper and paint over it. When you lift the cardboard up, there will be your design. You may make your own Easter cards by using a stencil. You can make ever so many by using the same stencil.

FINGER PAINTING—

You can buy finger paint, but it is usually expensive, so why not try making your own. It is easy to do. Mix cold water paste with enough water to make it gooey, then add some dry tempera paints. You will need some glazed paper. Dip the paper in water, and then smooth it out on table top. Be sure to use a table that won't be spoiled by water. Put a fair-sized dab of paint on the paper, and then use your hands to paint the picture. Sometimes you can use just your finger to make a part of the picture, but most of the time use your hands. This is a lot of fun. Be sure to protect your clothes by putting on an apron! You can make all kinds of fascinating designs, and you can rub them out easily if you do not like them. When you have one which you like, put it on some old newspaper to dry. When dry, press it carefully on the back with a warm iron. You can use these pictures to make book covers, or to cover a carton and make a waste paper basket, or you can think up some other way in which you wish to use it.

MODELLING—

On some cold day you may want to do some modelling with clay. If you haven't any clay, you can make a substitute by mixing a cup of salt, a cup of flour, and a tablespoon of powdered alum, and enough water to make a very thick dough. You can use it to make many things such as animals, beads, and little people for a table-top scene. You can make cups and saucers, or fruit, or vegetables. When they are dry, you can paint them with water colours. Do it quickly, or else it will get too sticky.

You can make all these things by yourself, but sometimes it is more fun to do it with your friends. Maybe your friends would like to help you, too. Why not invite them to work with you?

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What Can We Do?

"What can we do
To make a better world tomorrow?
We cannot lead great armies,
Write great books, or bridge the seas,
But this we can—
Plant in the hearts of little children
Seeds
Of Christian love, of courage, and of truth,
Nurture their growth with labour,
And with prayer.
This is our task;
God grant we do it well!"

THE AFRICA I SAW!

by DR. FLOYD SHACKLOCK

(Executive Secretary of the Committee on World Literacy and Christian Literature, to which, through our Christian Literature Grant, our W.M.S. contributes $1,000.00 each year.)

THERE ARE many Africas. There is the Africa that *was*—tribal Africa. Formerly it took seven days' walking through the forest and jungle of Liberia to get to Wozi. The little mision plane whisked me most of the way in an hour! At the tiny landing strip, the Missionary's wife met me in the faithful jeep. She could drive that jeep with one hand, and over that homemade road we sped, twisting, up-and-down; over the stream on a four-log bridge—two for the right-hand wheels, and two for the left. With hard driving in low-gear, we made the last twelve miles in two hours. It is one of the world's worst roads!

This is enough to suggest that we were a long way from the outside world. In that little village of a hundred mud huts, I saw no wheel except on the jeep. Burdens were carried on the head — on the women's heads! Some of the villagers called to greet me, as the guests of their friends, the Missionaries. We lived in different worlds, yet they came with dignity and courtesy to bid me welcome. Some of them were Christians, including the former chief. Some were not, as the head of the four medicine men of the village. Next day, I returned some of their calls. Entering one of the rather dark huts, smokey from the open fire in the centre, there was the man who had called on me. I thought the Women's Society of Christian Service, or the Women's Missionary Guild, must be having a meeting in his hut, until I realized that they were just his six wives!

That was tribal Africa, with a pre-wheel culture, and a stubborn belief in evil spirits. Monogamy is still in the future. People could not read their own language, so the missionary used Literacy to build bridges of confidence and understanding. Their literacy booklets on health are already changing age-old habits. Mark's Gospel is the best seller in the Loma language. Literacy does open the door to the Gospel. There was the young man who had worked around the Mission House, and who finally decided to learn to read. When he had read Mark's Gospel, he said "I've heard about Christianity many times around here. I was not impressed. Now, when I read it in my own language, I know it is true". He became a Christian, and is now the pastor of the little chapel at Wozi, where I worshipped on Palm Sunday.

There has been no mass movement here into the Church. To overcome superstition, and to change old customs, requires stubborn fighters. "We are carving-out the Christians, one by one," say the Missionaries. But in five or six years, as hundreds have learned to read, a dozen little congregations have gathered. Now the movement is gathering momentum. Literacy and Christian literature may lead a whole tribe into the Church. In Literacy, we have an instrument for Christian service, and Christian witness, an effective instrument which we are only now learning how to use!

There is also the Africa that *is*—detribalized Africa. Wheels have come rolling in; trains bring in the machines that fill factories; trucks carry in much the same things we use at home. Traders, miners, Government officials, tourists, Missions—all are helping to change Africa. The old is passing, and the new is struggling to be born. Change is irresistible. It is brought on by the insatiable hunger of the outside world for rubber, gold, diamonds, copper, bauxite, and all the rest. It is accelerated by the traders who have goods to sell; the eagerness of the Africans to buy, and the miracle conveniences which pour out of factories. I watched a barefoot man, clad in a blanket, as he stood, fascinated by a window filled with shoes and high-heeled slippers. For almost twenty minutes, he stood there motionless. I could almost see the hunger to possess things burning into his consciousness!

Come, now, to Johannesburg, city of gold—the city that exists to dig gold from the depths of the earth! As the plane circles over Johannesburg, we see great heaps of yellow slag, the refuse of mining—heaps six or eight blocks wide, a quarter or half mile long, ten-twenty stories high! They are a symbol of modern change in Africa — throw away what you don't want! And the worst wastage is human — broken bodies, or lives that are no longer needed. Gold mines require miners—hundreds of thousands of them. They come in from long distances and sign contracts for a year, or eighteen months. It is not good for 10,000 tribesmen to live in a compound without their families, and cut off from the village ties. They are prey to all sorts of temptations. Civilization is bringing many good things to Africa—medicines, roads, factories—but we have broken the family and village pattern, before creating a new standard of living.

If life is upset in the cities, it is equally disturbed in the villages from which the men have come. How can a stable society be built on families from which the husbands and fathers are gone for years; usually through most of their working years? How can we establish a Christian church, without Christian families? So many changes are taking place—authority is passing from the old Chiefs; free-moving peoples are restricted to reserves. The way of life is changing from rural to urban surroundings. Subsistence livelihood from the land is shifting to a money economy. Polygamy and monogamy are in conflict. But, as in the disintegration of old family and village life, what was inadequate from a Christian standard, is being replaced by what is worse. Modern discrimination is one of these movements from bad to worse. A different scale of wages, poorer and segregated housing; limited education; no vote—all of these on the basis of the colour of a man's skin!

Even in the mine compounds, however, you will find literacy groups. The pitifully few publications in vernaculars are bought by men with eager, inquiring, hungry minds, trying to cope with the strange, changing world. On Sundays, and some evenings, there are Christian Services, attended by hundreds of miners, and how they can sing! Here are miners who speak Tshwa, and fortunately the Bible has been translated in that language. But, when the edition was sold out, it was decided to revise the translation. Those miners, struggling to find their way in a confusing world, trying to establish a Church; waited seven long years for their Bibles! A letter on my desk tells how the first shipment of 3,000 copies sold out like hot cakes. It will be hard to keep up with the demand.

In the midst of all these perplexing changes, how can the African Church lead its people, unless they can read? In this century, an illiterate church is an anachronism. The demand for education is imperative, along with the demands for self-respect and freedom. We want to help the African prepare to face his future as a responsible member of his Church, his family, his village, and his country. As Christians, the church members must grapple with the problems of life, and they must put their faith at the very centre of their common life. But what will a newly-literate people read—degrading picture magazines, communist propaganda, or Christian literature?

For the emerging Africa, we have, in literacy and Christian Literature, the most powerful instrument to proclaim the Gospel in every area of life — to lead these awakening African people, through the effective and persuasive power of the printed page. Literacy can be at the centre of every advance—into better farming, health and hygiene; in a new concept of home and family life; in the citizen's responsibility to society; in community development. But literacy must always be firmly linked to literature, for literacy alone can be a dangerous tool. The new-literate will read and absorb everything that comes to him in the printed word, and there is plenty of communist literature in Africa for him to read—as well as every other questionable type!

In this day of greatly increased opportunities, not only in Africa, but throughout the whole awakening world, we of the Christian Church face a door of opportunity which no man can close; a challenge which only we can meet. Others are going through that door of Literacy and Literature. Communists are entering. The Roman Catholic Church is increasing its staff. Missionaries of many sects and "isms" are active, aggressively so—many of them hostile to the fellowship ideal which binds together Christian Councils, and the World Council of Churches. There *is* urgency. Time will not wait. But it is not the urgency of what other men are doing. It is the urgency of what God has done. God so loved the world that He gave His Son. Those of us who have met that Son, and accepted Him as the Lord of our life—we cannot be indifferent. We cannot pass by on the other side. We must not delay.

God so loved the world! Not just one nationality, or two; not just people of white skin! It does not say, God so loved His churchmembers. God so loved the *world!* It is to that world, that Literacy and Christian Literature is hurrying with the Good News. We cannot limit our efforts to Christians alone, and neglect the others. Rather, we would serve those millions by helping the Christian Churches to take Literacy, and the good Christian literature which must closely follow it, as a practical and effective form of Christian witness—to introduce to all, the Good News; the words of life; the Word that shall not return void to the One, Who sent it!

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THE LIGHT OF THE WORLD

by GRACE GARTON

ALL MEN KNOW THAT, if they walk in the dark, they may lose their way, but if there is light they can see the path before them. Jesus gave this piece of common knowledge a spiritual meaning when he declared: "I am the Light of the world. The man who follows Me will never walk in the dark but will live his life in the light." (John 8, verse 12.)

God gives every man the ability to recognize spiritual light and spiritual darkness for "the true Light which shines on every man was coming into the world." (John 1, verse 9.) As he journeys through life, he can choose light or darkness. He can seek to do good, or evil. This has been true of all men since they were first created.

Some light from God shone upon all men, everywhere, before Christ was born in Bethlehem. The Old Testament shows how God spoke through the Prophets. They were like lanterns shining in the night. But the coming of Jesus Christ was like the rising of the sun. He is not one among many lights; He is the Light of the world — the perfect revelation of God. Just as the moon can only reflect the light of the sun, so all lesser lights among men can give out only what they have received from one true Light.

Some men prefer "darkness to light because their deeds are evil," (John 3, verse 19). For those who wish to do God's will, Christ's words contain the precious promise—"The man who follows Me will never walk in the dark but will live his life in the Light." To follow Christ is to walk in His spirit—the spirit of love; to show love to God, seeking first His Kingdom and His righteousness; love to all men, for, "the man who loves his brother lives and moves in light." (1 John 2, verse 16.) To all Christ's followers, the promise holds good that they will always have light for the next step. When uncertain which of two paths to choose, they can obtain His guidance: when they are tempted they will see the way of escape, (1 Corinthians 10, verse 13).

Jesus does not promise that His followers will understand all the problems and mysteries which surround human lives. There will still be much darkness around, but Christians will have sufficient light for life's journey. At times they may see a steep and rocky path before them, but they do not travel alone, for Jesus has said, "Remember, I am with you always, even to the end of the world," (Matthew 28, verse 20). They will surely find their way to the place Christ has prepared for them.

But Christ's words are not for individual Christians only. He is the Light of the *World*. God's love goes out to all men, and He wants to banish the darkness from all the nations of the earth. Century after century since Christ came, there have been saints and pioneers who have seen the path of true progress for their time—men like William Wilberforce, who led the movement to stop the slave-trade. Usually few in number, they have had grim struggles with the forces of darkness before the victory has been gained. They were not the source of Light; they were "reflectors" of the Light of the world.

Today the darkness in the world seems blacker than night, but God knows who will be the chosen "light-bearers" for our time—men who will stand for truth, justice, peace and love, unafraid of all the powers of evil. Christians can look forward in hope—not the hope that checks effort through a false sense that all will be well; but the hope that gives them courage to let their light shine, whatever the cost.

The Light of the world is rejected by many men and nations in our day; but to John was revealed a brighter vision of the future. He saw a city, which "has no need of the sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb. By its light shall the nations walk; and the kings of the earth shall bring their glory into it." (Revelations 21, verse 23 and 24.) (African Features)

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson,
Suite 5
2255 W. 40th Ave.,
Vancouver 13, B.C.
Press Secretary

WESTMINSTER PRESBYTERIAL—Mrs. H. Lucking, President of *St. Paul's Auxiliary* of the W.M.S., presided over the Thank-offering meeting held in the church when Miss May Nutt, regional Secretary, was the guest speaker. The devotional period was in charge of Mrs. N. G. Robertson. Two solos by Mrs. Sentel were greatly enjoyed. Prayer, honoring the memory of Mrs. Rogers, a former president for 18 years, was given by the president.

Kerrisdale afternoon auxiliary of the W.M.S. was honoured recently to have as their guest speaker Mr. John Grant of their own congregation who gave an excellent report of the meeting of the Board of Missions held in *Toronto*. The speaker presented a clear picture of the missionary work of our Church and its needs, advising careful study of the book "Missions for Today." He stressed the importance and the sustaining help of our earnest prayers on behalf of all missionary workers both at home and abroad, especially the native workers in foreign lands with which the church is associated.

ALBERTA

Mrs. T. E. Roulston,
Box 356, Olds, Alta.
Press Secretary

The most thrilling event in the Synodical was the visit of Miss Isabel Taylor, from *Formosa,* and all who heard her speak have felt greatly privileged. Meetings were held in *Edmonton; Red Deer* — with attendance from *Willowdale, Edwell, Valley Centre,* and *Sylvan Lake; Carstairs,* with *Olds;* and several in *Calgary.*

EDMONTON PRESBYTERIAL — The Hungarian W.M.S. Auxiliary met with this Presbyterial in First Presbyterian Church, *Edmonton,* with Miss S. Sebo interpreting, and Hymns and Prayers given alternately in Hungarian and English. The chief problems encountered in Canada by New Canadians, it was learned, are employment, language, and the lack of opportunity to associate with Canadians on the same level of education. Local W.M.S. members have volunteered to help with English at meetings.

Mrs. Hazel Milson, Girls' Work Secretary, reports good activity among C.G.I.T. Groups — money raised at a Tea, sent a girl to Camp; at one meeting, Mrs. I. Sewell, gave the history of C.G.I.T.; in *Chauvin,* at the Affiliation Service, Mrs. G. Anderson, was Guest Speaker.

Lloydminster, W.M.S. Auxiliary has used the Study Book and Articles from The Glad Tidings at their meetings. Flannelette nighties were made for Indian babies, and a donation sent to Armagh, *Oakville, Ontario.*

SASKATCHEWAN

MRS. W. W. DOUGLAS
307 - 2ND ST.,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — Thank-Offering Meetings have been held by the James Nesbit, Lucy Baker, and Christina Mills Auxiliaries of the W.M.S. A Book Review, and the presentation of a Life Membership to Mrs. Gladys Alary, highlighted the James Nesbit Meeting. Special feature of the Lucy Baker Meeting was a talk by Mrs. Isabella Hollis, from *California,* telling of her early association with Miss Lucy Baker, as assistant in the pioneer work among the Sioux Indians. At the conclusion of the Christina Mills Meeting, all three W.M.S. Auxiliaries joined in presenting a gift to Miss Agnes Hislop, *Meath Park,* as she returned to her work in the Bhil Field, *India.*

REGINA PRESBYTERIAL — Thank-offering Meetings have been held by the Edna Bell W.M.S. Auxiliary with the Rev. Dr. N. D. Kennedy, speaking on "Missions"; and at the Federation of First Presbyterian Church, the Rev. G. A. Cunningham spoke on "The Cross."

The Jean Francis W.M.S. Auxiliary, of St. Andrew's Presbyterian Church, *Indian Head,* held their Thank-Offering Meeting with Mrs. Hermanson, of *Regina,* the Guest Speaker, and visitors present from *Qu'Appelle, Indian Head,* and *Regina.*

Two impressive ceremonies were held in St. Andrew's Presbyterian Church, *Indian Head,* when eight girls were initiated into the C.G.I.T. Group and received their pins and purpose cards from the Leader, Mrs. S. J. Sharkey. Three Senior girls received their Lanyards from Mrs. Jean Campbell at a special ceremony, with the Rev. S. J. Sharkey, conducting the Devotional Service. The Explorer Group of this Church initiated thirteen girls, and at the same ceremony fifteen girls received their stars. Mrs. S. J. Sharkey and Mrs. Ron Obleman conducted the Service.

SASKATOON PRESBYTERIAL — The Rally of the C.G.I.T. of this Presbyterial, held in *Biggar,* was attended by forty girls, and Miss Lillian Reay introduced the Bible Study. Pictures and Reports of Camp Council were given by Susan Allan, *Saskatoon,* and Donna Gardiner, *Rosetown,* and Reports of the Senior Girls Camp at *Christopher Lake* were given by Marie Selkirk, *Biggar,* and Maxine McMillan, *North Battleford.* Pictures of the Camp were shown by the Rev. G. Firth. "Buzz" sessions were led by Mrs. A. Coulter, *Rosetown;* Mrs. S. Leite, *North Battleford;* Mrs. L. S. Van Mossel, *Saskatoon,* and Miss G. Bone, *Saskatoon.* A hot dinner was served by the ladies of *Biggar* Presbyterian Church.

The annual Explorer Initiation Service held in Parkview Presbyterian Church, *Rosetown,* was attended by Mothers and members, who were welcomed by Mrs. G. W. Ward, Chief Counsellor. Mrs. Ron McFarlane led the ceremonies, and stars were presented for the first, second and third years of membership. Mrs. H. Buckle showed slides and Japanese handiwork from the 14th World Convention on Christian Education held in Japan. The new Executive is—Mary Jane Cross, Chief Explorer; Linda Robinson, Keeper of The Log; Margaret Bradwell, Keeper of the Treasury.

MANITOBA

Mrs. W. S. Smith,
1481 Alexander Ave.,
Winnipeg, Manitoba
Press Secretary

BRANDON PRESBYTERIAL — The Evening W.M.S. Auxiliary, and the C.G.I.T. were guests at the Thank-offering Meeting of St. Paul's W.M.S. Auxiliary, *Hartney,* when Mrs. J. C. Duthie presided in the absence of President, Mrs. J. G. McBurney. Mrs. John More, who attended the World Christian Council on Christian Education in *Japan,* last summer, was Speaker, and Mrs. W. W. MacNeill sang accompanied by Mrs. J. McDonald. Mrs. R. McPherson presented a small remembrance gift, as she thanked Mrs. More. Mrs. R. Vandusen, President of the Evening Auxiliary, read the Scripture and two C.G.I.T. members took up the Offering. A Social Hour followed the close of the meeting.

WINNIPEG PRESBYTERIAL — The Senior W.M.S. Auxiliary of *Kildonan* held a combined Home Helpers and Thank-Offering Meeting in Nesbit Hall, with Mrs. Cormack Smith presiding, and the Devotional Period conducted by Mrs. T. C. Ross and Mrs. S. V. A. Gordon. Miss Marlene Sinclair was soloist. Executive members of Winnipeg Presbyterial presented a simulated Radio Broadcast from the various Missionary Fields, which was filled with information and interest. Mrs. D. W. McRae, the Home Helpers Secretary both for the Auxiliary and the Presbyterial, introduced the Guest Speaker, Mrs. J. Dean C. Smith, who, as Regional Secretary, spoke, in a thought-provoking address, on "Who Are Home Helpers?" Miss Christine Ross was pianist, and Mrs. R. Courtenay closed the meeting with prayers. A Social Hour followed.

Miss Audrey Fridjinnson, social worker from the Crippled Adults and Children's Society of *Winnipeg,* told of her work, at the Thank-offering Meeting of the W.M.S. Auxiliary of Calvin Presbyterian Church and Mrs. M. E. R. Boudreau brought greetings from *Winnipeg* Presbyterial. The C.G.I.T. with their Leader, Mrs. J. D. C. Smith, attended, and the Junior Choir sang during the evening. Mrs. A. Campbell and Mrs. P. McIntosh convened the Social Hour at the close of the meeting.

An important milestone in the

life of First Presbyterian Church, *Port Arthur,* was marked by the laying of the corner-stone of the new extension to the Church. Dr. J. A. McMahon, minister of the Church, officiated, assisted by the Rev. F. M. de Hamel, of Oliver Road Presbyterian Church; the Rev. Keith Wilcox, Calvin Church, *Port Arthur;* Dr. Agnew Johnson, St. Andrew's Church, *Fort William;* Rev. W. C. Inglis, M.A., *Fort William;* Rev. G. Morgan, and Captain W. Halliwell, of the Salvation Army. Members of Session, and Board of Management, the Architect, and Contractor, all spoke briefly.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO
PRESS SECRETARY

The 1959 Annual Meeting of the Synodical Society of *Toronto and Kingston* will be held in St. Paul's Church, *Peterborough,* Ontario, on March 31st; April 1st and 2nd. Those wishing billets, please write to Miss Margaret Lees, 514 Gilmour St., *Peterborough,* Ontario. Information regarding railway fares may be obtained by writing to Mrs. Percy Ranson, 254 Briar Hill Ave., *Toronto 12,* Ontario, or by telephoning HU. 8-5966.

ALGOMA PRESBYTERIAL—New leaders and officers of Agnes Godfrey C.G.I.T. of Westminster Presbyterian Church were installed at a Candle-Light Service by Mrs. J. H. Williams, retiring leader. Mrs. Wm. Hollingsworth, the new leader; Mrs. Ian Campbell, and Miss A. Leefhebber, conducted the initiation of six members, and Mrs. Robert Lawrence, Chairman of *Algoma* Girls' Work Board, presented Lanyards to Nancy Gilbert, Carol Williams, Donna Caesar, and Joy Lang. Chevrons were presented by Mrs. H. Campbell, Presbyterial President, and the Rev. J. H. Williams gave the Address.

Highlights of the *Belleville* Training Centre were given the Margaret Gorman W.M.S. Auxiliary of Westminster Church, and the W.A. of Victoria Church, by Mrs. Munro, who also conducted the Workshop for Leaders of Explorers and C.O.C., meeting together in St. Paul's Church. Mrs. George Torrance, Presbyterial Secretary for Senior Auxiliaries, entertained Auxiliary Presidents and Programme Convenors when Miss Dora Hunter outlined methods for presenting the Mission Study.

The Annual Cradle Roll Party of the Mavis Reoch W.M.S. Auxiliary of St. Paul's Presbyterian Church was largely attended by Mothers and Grandmothers accompanying the young guests. Mrs. B. Graham had charge of the Guest Book, and Mrs. David Pitt, Mrs. Hugh McMillan, Sr., Mrs. Daniel Mitchell, and Mrs. S. Walker, assisted in welcoming the guests and serving refreshments.

LINDSAY PRESBYTERIAL — When *Leaskdale* Auxiliary of the W.M.S. celebrated its 75th Anniversary, President, Mrs. Gordon Fish, presided and Mrs. Ronald Stiver gave the history of the Auxiliary since 1883. A moment of silence was observed in memory of those who were gone, and flowers placed on the altar. Many Past Presidents were present and friends of other years. Mrs. D. Whelen, of *Beaverton,* President of *Lindsay* Presbyterial, was Guest Speaker, and musical selections were given by Mrs. Arnold Hodgkins, Mrs. Mac Mustard, and Mrs. Gordon Fish. Lunch was served to 81 guests, under the convenership of Mrs. Cameron Leask, and the Anniversary cake was cut by the oldest member, Mrs. Richard Oxtoby, 93 years old.

NORTH BAY PRESBYTERIAL — The Executive Meeting of this Presbyterial was held at the home of President, Mrs. D. C. Graham, *Burk's Falls,* Miss Ruby Walker led the Discussion Period.

At the Thank-Offering Meeting of the W.M.S. Auxiliary of St. Andrew's Church, *Burk's Falls,* the C.G.I.T. presented the play—"Am I My Brother's Keeper?", and Sharon Litster sang. Mrs. Wiechers reported on the Leadership Training Course at *Belleville,* Ontario.

PETERBOROUGH PRESBYTERIAL—At the Rally of this Presbyterial in St. Andrew's Presbyterian Church, *Warkworth,* Miss Lily Simpson, Reg.N., of the Bhil Field, *India,* was Guest Speaker. President Mrs. J. Randall, told of the *Belleville* W.M.S. Training Centre, and the theme of the Meeting was "I, if I be lifted up, will draw all men unto me."

The W.M.S. Auxiliary and the Evening Group of St. Andrew's Presbyterian Church, *Bowmanville,* at their joint Thank-Offering Meeting, heard Mrs. Robert Duncanson, *British Guiana,* tell of W.M.S. work in that land.

Mrs. Arthur J. Cherry, *Toronto,* was Guest Speaker when some 100 members and guests gathered to celebrate the combined 75th Anniversary, and Thank-Offering Meeting of the Senior W.M.S. Auxiliary of St. Paul's Presbyterian Church, *Peterborough.* Mrs. Cherry spoke on the Christian Literature Programme —"one of the most urgent opportunities before the Church today." President Mrs. J. J. Craig, gave the history of the Auxiliary since its founding in 1883. An Anniversary Cake was served with tea, and a Special Gift from the Auxiliary, to be used for Christian Literature, was presented to Mrs. Cherry, as Christian Literature Secretary on Council Executive.

EAST TORONTO PRESBYTERIAL — Mrs. J. A. Butcher, President of Anna Cooper W.M.S. Auxiliary, *Willowdale,* presided at the Thank-Offering Meeting, and Mrs. E. C. Treleaven, Chairman of the National C.G.I.T. Committee, was Guest Speaker. A Life Membership Certificate and Pin was presented to Charter member, Miss Jocelyn Berry, by Mrs. Alex McLean.

The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Pickering,* celebrated their 75th Anniversary, with Miss Laura K. Pelton, Guest Speaker, telling of "The Mission of The Church in These Revolutionary Days." Minutes of the first meeting of six members were read, and highlights of the intervening years reviewed. A Life Membership was presented by the Auxiliary to Mrs. Hugh Miller, and her daughter Ruth, presented the Pin. The Anniversary Cake was cut by Mrs. K. C. MacLennan, wife of the Minister.

Mrs. S. Moore Gordon, of *Formosa,* was Guest Speaker at the afternoon session of the Fall Rally, held in Queen East Presbyterian Church, *Toronto*. Members of *Scarborough* W.M.S. Auxiliary gave the Devotional Period, and the Children's Department of Queen East Church sang. At the evening session, the Rev. Mariano di Gangi, St. Enoch's Church, *Hamilton,* gave an inspiring address. Barbara MacWilliams, of Glebe Presbyterian Church, *Toronto,* told of attending Glen Mohr Camp last summer.

Still active in her W.M.S. and W.A. work, Mrs. C. M. McCarthy, of St. Andrew's Presbyterian Church, *Toronto,* celebrated with her husband, their 65th wedding anniversary. The ladies of the Church gave a Luncheon and Shower in her honour, and congratulations were received from Queen Elizabeth and the heads of the Canadian Government.

WEST TORONTO PRESBYTERIAL — "Family Night" was observed by the three W.M.S. Auxiliaries of Runnymede Presbyterian Church, *Toronto,* when Mr. F. C. Knox, of the *Bhil Field* was Guest Speaker. Present also were other Missionaries now on furlough — Mr. and Mrs. Moore Gordon, *Formosa;* Mr. and Mrs. John Murray, *Bhil Field, India;* Mrs. Knox and her two daughters, of the *Bhil Field, India.*

The Agnes Paterson Auxiliary of the W.M.S. of Wychwood Presbyterian Church presented to Miss Catherine Beamish, retiring President, a Life Membership and Pin. Miss Beamish is leaving to reside in *Kitchener,* Ontario, and will be greatly missed, not only in her own Church and Auxiliary, but in the Presbyterial, where she has been Secretary for Senior Auxiliaries.

At the 30th Anniversary of *Nashville* Evening Auxiliary of the W.M.S. Mrs. John Murray was Guest Speaker, and two Charter Members, Mrs. J. Hanna and Miss Laura Agar, poured tea at the Social Hour.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — W.M.S. Auxiliaries of *Chatsworth, Durnoch,* and *Williamsford* held a joint Thank-offering at *Chatsworth,* with Rev. S. Moore Gordon, and Mrs. Gordon, on furlough from *Formosa,* as Guest Speakers. Rev. Gordon was formerly Minister of these charges.

HAMILTON PRESBYTERIAL — The W.M.S. Auxiliary of Chalmers Church, *Walpole,* celebrated its 35th Anniversary, with Mrs. Leslie Keen presiding, and Mrs. W. Lint, President, giving the history of the Auxiliary. Hymns were chosen by the first Organist, Mrs. Caldwell Eaton, and Miss Elva Walker accompanied the solos of Mrs. C. McBurney and Mrs. L. Campbell. The Rev. Eme, of *Nigeria,* was introduced by the Rev. W. H. Fuller, *Toronto,* and told of his conversion to Christianity. Life Memberships were presented to Mrs. Wm. Lint, and Mrs. Wm. Campbell. Members of the Evening W.M.S. Auxiliary were in charge of the tea table.

Knox Church W.M.S. Auxiliary, *Burlington,* celebrated its 80th Anniversary with an address by Miss Phyllis Robinson, of the C.G.I.T. Executive in *Hamilton*. Those taking part were Mrs. M. Prescott, Mrs. P. Clark, Mrs. H. G. Lowry, and Miss Isabel Prescott. The Memorial Service was conducted by Mrs. F. Duval.

Mrs. Moore Gordon was Guest Speaker at the joint meeting of the Senior and Evening W.M.S. Auxiliaries of McNab Street Church, *Hamilton*. Devotions were given by Mrs. C. W. Shepherd and Mrs. T. Muirhead, and Miss Eva Wright received a Life Membership in memory of her mother, presented by Miss M. B. McQuesten. Mrs. George Gibson, on behalf of the now-disbanded Maude Kitchen Sewing Circle, presented a cheque in memory of the late Mrs. Maude Kitchen.

Following Dessert Luncheon, the W.M.S. Auxiliary of St. Columba Church held its Thank-offering Meeting with Guests from *Cheyne Church, Stoney Creek, Pioneer Memorial United,* and St. Enoch's, *Hamilton*. Rev. D. G. Neil, of *Chedoke* Presbyterian Church, was Guest Speaker, and Mrs. S. Moore Gordon was an honoured guest. Mrs. R. S. Kerr, and Mrs. W. Liddell, sang a duet.

St. John's W.M.S. Auxiliary, *Grimsby,* held a Surprise Party at the home of Mrs. W. H. Morris, for Miss M. Grady, in honour of her 80th Birthday. Miss Nina Buchan read the address, and Mrs. J. Dunham presented the Guest of Honour with a Life Membership, in appreciation of her many years as Auxiliary Secretary. A Membership Pin was also presented by Mrs. Cullingford, on behalf of a group of friends.

LONDON PRESBYTERIAL—The 75th Anniversary of the Senior W.M.S. Auxiliary, and the 25th Anniversary of the Evening W.M.S. Auxiliary of *Bethel* Presbyterian Church were jointly held, and the Guest Speaker was Mrs. Duncan Farris, of *Galt,* who came to *Bethel* Manse as a bride in 1942. Presbyterial Greetings were extended by President Mrs. D. McNaughton, also the President of *Bethel* Senior Auxiliary for 21 years. Mrs. John Galloway was the first President after 1925. Mrs. George Smibert and Mrs. D.

McKeen, outlined the histories of the two Auxiliaries. The Anniversary Cake was cut by the oldest member, Mrs. James Robb, 91 years old.

MAITLAND PRESBYTERIAL — Mrs. F. H. Moffatt, *Langside,* and Mrs. W. Ballagh, *Teeswater,* who attended the *Belleville* W.M.S. Training Centre, set up two Workshops in the Presbyterial. The one at *Dungannon* took in *Ashfield, Belmore, Kincardine, Kinlough, Langside, Lucknow, Ripley, South Kinloss,* and *Whitechurch.* The one at *Brussels* included *Wingham, Bluevale, Gorrie, Ethel, Cranbrook, Molesworth,* and *Teeswater.* Meetings were divided into three groups — Senior Auxiliaries; C.O.C., and Explorer Groups; C.G.I.T. Workers. Mrs. Moffatt, Miss Margaret Boyd, and Mrs. Ballagh led Study Periods on Programme Planning; Meeting Procedure; and Duties of Officers. Mrs. Leslie Fortune, *Wingham,* presided.

Miss Dorothy Douglas was Guest Speaker when the W.M.S. Auxiliary of *Wingham* held their Thank-offering Meeting, and, speaking of her work in *Formosa,* stresed the great need of educating the young people to be Christian leaders. Mrs. A. Nimmo presided.

The Thank-offering Service of the W.M.S. Auxiliary of St. Andrew's Church, *Tillsonburg,* was held on October 26th—the exact date 65 years ago when the first W.M.S. Auxiliary in *Tillsonburg* was organized in the Manse of that time. Mrs. C. Thomson was the first President. Mr. D. A. Goodlett, of the Kirk Session, presented, on behalf of the Auxiliary, a framed Life Membership Certificate to the Rev. R. D. MacDonald, Minister of St. Andrew's. Miss Dorothy Douglas, of *Formosa,* was the Speaker.

The three W.M.S. Auxiliaries of *Paris* Presbyterian Church met together for a joint Thank-offering meeting, when Mrs. Arthur J. Cherry, Editor of The Glad Tidings, spoke on "Christian Literature."

SARNIA PRESBYTERIAL — The 70th Anniversary of this Presbyterial was celebrated at the Fall Rally of St. Andrew's Presbyterian Church, *Wyoming.* Mrs. W. C. Wheaton, Synodical President, spoke on "The Inward, Upward, and Outward Look," and Devotions were given by Mrs. R. S. Burnham, *Sarnia,* and Mrs. P. J. McEwen, *Wyoming.* Other Past Presidents on the Programme were Mrs. D. Ritchie, *Lindsay;* Mrs. George Dewar, *Wyoming;* Mrs. C. H. McDougall, *Strathroy;* Mrs. F. Gallie, *Forest.* A collection of seventy cents was asked from each Auxiliary member, and this was given for Christian Literature, through the Christian Literature Secretary, Mrs. Arthur J. Cherry. Mrs. R. B. Ross gave the dedicatory prayer. Mrs. R. Stirrett, only living charter member of the Presbyterial, cut the Anniversary Cake.

Over 70 guests were present when the Elizabeth Telfer Auxiliary of the W.M.S., *Thedford,* celebrated its 70th Anniversary. Mrs. O. Hughes, *Brigden,* was Guest Speaker, and a Candle-Lighting Service was observed. Mrs. James Gordon, oldest active member, cut the Anniversary Cake.

STRATFORD PRESBYTERIAL — The W.M.S. Auxiliary of Caven Presbyterian Church, *Exeter,* celebrated its 80th Anniversary, with former members, representatives from *Stratford* and *Huron* Presbyterials, and friends from neighbouring churches, present, and Mrs. D. J. Lane, of *Clinton,* the Guest Speaker. Mrs. James Taylor read the interesting history of the Auxiliary, and Mrs. George Cleland, Presbyterial President, conducted a Candle-Lighting Ceremony to honour past and present Presidents. Mrs. Lane, in her address, paid tribute to the pioneer W.M.S. officers and workers, who have left us a rich heritage.

At the Fall Executive Presbyterial Meeting, Mrs. A. Hamilton was named Convener of the Committee, to make plans for celebrating the Presbyterial's 75th Anniversary. Mrs. Thos. Scott, *Cromarty,* reported on the *Belleville* W.M.S. Training Centre.

MONTREAL AND OTTAWA

Miss Flora Nugent,
316 Sydney Street,
Cornwall, Ontario
Press Secretary

BROCKVILLE PRESBYTERIAL—When Section 4 members of this Presbyterial met in *Morewood* Presbyterian Church Hall, Miss Feeley presided, and Miss Lily Simpson on furlough from *India,* was Guest Speaker. The Presbyterial President, Mrs. H. Graham presented Life Memberships to Mrs. A. Carkner and Mrs. D. Fry. A Social Hour followed the meeting.

GLENGARRY PRESBYTERIAL — Miss Lily Simpson, told of her 30 years of missionary work in *India* at the meetings held by the District and local branches of the W.M.S. The *Cornwall* meeting, held in St. John's Presbyterian Church, was chaired by Mrs. W. M. Boyd, and the Devotional Period was conducted by Mrs. C. G. Markell and Mrs. Alpin McGregor. At the *Moose Creek* meeting, held in Knox Presbyterian Church, Mrs. E. L. Blair, Presbyterial President, introduced the Speaker, and Mrs. Earl Miller was soloist. The Worship Service was given by Mrs. Agnes Bethune, Mrs. Alice Buchanan, and Mrs. Norman McCuaig. Refreshments were served at the close of each meeting.

QUEBEC PRESBYTERIAL — The Ven. T. J. Matthews, of St. George's Church, *Lennoxville,* gave an interesting address, with slides, on "Mission Work on the Gaspe Coast", at the Thank-Offering Meeting of St. Andrew's Auxiliary of the W.M.S., *Sherbrooke.* Mrs. George Stevenson, President, presided, and Miss Mona Bigg was soloist. Mrs. H. Thompson conducted the Worship Service.

"Newfoundland" was the theme of the Thank-Offering Meeting of the Rotha Reed W.M.S. Auxiliary of St. Andrew's Presbyterian

Church, *Quebec,* when the Rev. W. F. Butcher described this newest Province, and the Extension Work done by the Presbyterian Church in the Island. Knitting, photographs and maps of the Island made an interesting display.

MONTREAL PRESBYTERIAL — At the Installation of Officers for 1959 in the W.M.S. Auxiliary of Knox-Crescent - Kensington Presbyterian Church, *Montreal.* The Rev. Dr. Clifton J. MacKay, pastor of the Church, presided, and in his address, vividly portrayed the work of our Church, at home and overseas. Reports from all Secretaries showed most encouraging progress.

Under the auspices of the Home Helpers, the Knox-Crescent-Kensington W.M.S. Auxiliary showed the film "A Man Called Peter", which was much enjoyed by a large audience.

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The Glad Tidings

MARCH
1959
VOL. XXXV

Luoma Photos

"May the glad dawn of Easter morn bring joy to thee;
May the calm of Easter Eve leave peace with thee;
May Easter night in thine heart write—
'O Christ, I live for Thee!' " (Selected)

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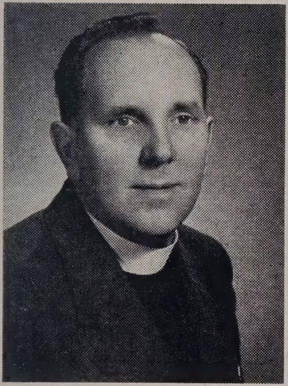
EDITORIAL



HAVE YOU WALKED THE EMMAUS ROAD?

by

THE REV. CLIFTON J. MacKAY, B.A., D.D.

Dr. MacKay is the Minister of Knox Crescent and
Kensington Presbyterian Church, Montreal, Quebec

NO MATTER how the thought of death and a future life may be crowded out of our life on ordinary days, Easter morning faces us with a truth which is basic in our Christian faith. Easter says to us, "you live forever; you grow forever; all the living reality of your being is indestructible, eternal; and in the risen Christ you have a living Saviour, a constant Companion, and a Divine Guide". These truths we may forget amid the rush of life, but they won't forget us, and we really never can forget them until we come to terms with them. Let us go back to the evening of that first Easter Day and find out how two disciples of our Lord made a great discovery on the Road to Emmaus.

The evening sun was setting in the western sky, and two broken-hearted and heavy-spirited disciples trudge wearily along the dusty road that leads from Jerusalem to Emmaus. The journey was a sad one, because, just three days before, they had witnessed a crucifixion. Crucifixions were common to them, but this one was different. Somehow, bound up with the crucifixion of their leader, was the crucifixion of their hopes—the end of a dream—

the death of a vision; a tragedy that was not only personal but also national, because it meant the end of a radiant life, which they had hoped would redeem Israel.

A Stranger joins them, and this Stranger seemed so obviously sympathetic to their heartache that they poured out to Him the whole story. They told Him of the hopes they had built around this leader—they had grown to love Him—His eyes were like pools of prayer, and His voice was like unto the most wonderful music in the world; His understanding of their dreams, their hopes, and their needs, made them feel wanted, loved, and important. But now He was dead—yes—crucified—dead and buried. Oh, there were rumors that He had risen again—but men do not come back from the grave and rumour is unreliable. This Stranger seemed so easy to talk to that, when they came to their own gate, they invited Him in to dine with them.

It was during the meal that the unbelieveable thing happened. We know not whether it was in the familiar words of blessing which the Stranger uttered, the act of breaking bread, or a light which shone on His face and opened the floodgates of their memory. But something happened, and in its happening the disciples recognized this Stranger as the Christ. Picture them, rising in excitement from their chairs, ready to touch and embrace Him, but He vanished from their sight. But the miracle had happened! Hear them say, "Who said men do not come back from the dead—God of our Fathers—Jesus has come back—it was He! He is Risen"!

This is one of the most beautiful events associated with the Resurrection of our Lord, and one that strikes home to the heart of reality. It touches a universal chord of hope and longing and fulfillment, because we have all walked that dusty road to Emmaus, because it is the road of broken hopes, lost ideals, and lonely hearts. It is the road of bitter memories, full graves, and empty homes.

Every life has its experience when it seems as if the stars have disappeared, the sun seems to shine no more, and the soul is shivering in a night of gloom. We have all fought against bitter cynicism, bequeathed in the death of a cherished hope; we have all, somewhere, a little corner in God's Acre where a loved one lies buried—we have all had dreams that vanished, and with their vanishing have left a cloud in the heart and a storm in the air. No one is completely exempt from times of personal anxiety, difficult problems, and haunting fears. It is not easy, all the time, to believe in the whole story of Easter, especially if the lamps of hope are burning low, and the sound of a beloved voice is still. At such a time even

God can appear to be one vast mystery, impersonal, far away, and uncaring.

Easter says to us, "But you are wrong—God does care—Christ is here—He knows all about your trouble—He has not changed—His love is still the same—His gentleness just as real—His concern just as personal. He knows about the grave which to you is holy ground, and He says to you in the words of Holy Scripture—"the souls of the righteous are in the hand of God—In my Father's house are many mansions—Let not your heart be troubled, neither let it be afraid—Because I live, ye too shall live". Yes, that is His promise, that all who really believe in Christ, shall live in that land where they never grow old; where they shall never know pain; never feel weariness; and where God shall wipe all tears from their eyes.

There are some, like Thomas, who feel that this news is too good to be true, when it is just the opposite—it is too good *not* to be true. Thomas could not believe the good news of the Resurrection. But it is noteworthy that when Christ appeared to the disciples on the night of that first Easter, Thomas was not there—the man who wasn't there, was the man who didn't believe. He lived for several days in the shadow of his despondency, because he was not in the place where he would most likely meet his Lord.

Maybe that is why so many people doubt the reality of Easter. They are absentees from the House of God. They are people who live in a moral fog, because they have detached themselves from the Christian fellowship. They have succumbed to what Elton Trueblood calls "The Angelic Fallacy". They regard themselves as superior beings who can live without God, be good without Christ and stay outside His church, and then they wonder why they cannot believe, why there are broken homes, broken hearts, multitudes confused, depressed and frustrated. Such people feed their minds with dark thoughts, and they get their information on what Christian faith *is* from people who never really practiced it; never go to the place where it is proclaimed but take their cue from fellow doubters, moving in circles where doubt and darkness, cynicism and unbelief, make up the atmosphere. If we want to find the Easter Light, we have to go where the Light is shining. If we want to know the Easter Truth, we will have to seek it where it is proclaimed, in His Word and in His Church, and in the lives of those who possess it, and live by it. We must become part of the fellowship, and expose ourselves to the faith of those who have found it.

Can anyone, who keeps up with the headline news of the day, doubt but what there is "more beyond"? The launching of rockets, and satellites, and moons, must certainly deepen our sense of wonder, and vastly widen our thoughts about infinity—and other worlds beyond this world. It would seem that there are no fences, no limits, no boundaries, and if we follow the trail of anything it leads us to the infinite. The scientists of our day have been gradually eliminating the line between matter and energy, between the visible and the invisible, until it is difficult to distinguish where the physical ends and the spiritual begins. In the light of the knowledge available to man, is it not foolish for anyone to say "seeing is believing; you have to show me; I only believe what I can touch and see and handle"? The people of Hiroshima and Nagasaki have never seen an atom, but try to tell them that there is no such thing as an atomic bomb. Yes, we believe in atoms, although we have never seen one—just the same as we believe in oxygen, or gravitation, or electricity. If we only believe in what we can see and taste and touch, then we are living in too small a world; in fact we are living in a deceptive world.

Thomas thought he could trust his senses, but even our senses fool us. Our eyes tell us that the earth is flat, and we know it is not—our eyes tell us the sky is blue, but we know that that is an optical illusion. Our senses tell us that the homes we live in are solid, stationary, but on the other hand they are mostly spaces and in constant motion. A ship sails out of the harbour—we watch it recede in the distance—we say, "it is gone," but it hasn't—it has only gone beyond the limits of our vision, and if we could see far enough, we would know that the ship is as big, as real, as alive, as when it was anchored at the dock.

That is why we clothe the grave with sorrow. When our loved ones die, we think that life is extinguished, but if we could see a little farther, we would know that they have just gone beyond the limits of our physical vision, and they are just as real, just as alive, just as personal, as when they left our side. That is what these disciples learned on the Road to Emmaus—that is the Easter faith—to believe through Christ, what we cannot see—to trust God beyond the horizon, and to believe His Word against the optic nerve. These loved ones have moved to another room, beyond our vision, but not beyond our love.

They are somewhere in the Father's House—with life not less real, but more. It is logical to believe if God could create this world, He can create another one, and if He can fashion a body like this for the spirit here — He can surely supply another kind of body for the deathless spirit in the hereafter.

Then it is noteworthy, when these two disciples in Emmaus realized that the Stranger was the risen Lord, they did not keep the news to themselves but hurried to Jerusalem to declare it unto the other disciples. There is evidenced here the very essence of the missionary imperative.

In fact, the power of the resurrection released in all members of the early Church, a mighty missionary dynamic. There was a heightening of human compassion—a deep concern for people as people, all people, the good and the bad—the least and the last, the left-outs and the left-overs, were loved and cared about. The resurrection got people into motion. The disciples came running to the sepulchre. He said "go and tell" and ever since the real disciples of Christ have been going and have been telling about the good news of Easter.

Within a century, the Church had grown from eleven to half a million. In thirty years, the Church had a foothold in every important city in the Roman Empire. The thing got into their feet, and put them on the road. Every convert was a missionary, infiltrating everywhere, making inroads on all ranks and ages, both sexes, in cities, villages, and in the country. They did not wait to be ordained, nor did they think it necessary. They had something to tell, and they *told* it. Not only in words, but more often in deeds, in influence, in example. Some have gone out in the name of the risen Christ to heal the sick—others to enlighten the mind—others to free the slaves—others to change conditions for the better. All with one motive, to carry the story of the living Christ to the uttermost parts of the earth.

So Easter is not the climax of anything, it is the beginning. It is wrong to try and confine it to one day in the year, or one Church, or one country. It belongs in all days, all Churches, and all places. It belongs on every road. So let us not just keep it to ourselves, hoping it is true, but fearing it is too good to be true. Rather, let us believe it, touch it, test it, prove it; get it into our life and then share it with the world!

* * * * * * * * *

EASTER CAROL

O Earth! throughout thy borders
 Put on thy fairest dress;
And everywhere, O Nature,
 Throb with new happiness;
Once more to new creation
 Awake, and death gainsay,
For death is swallowed up in life
 And Christ is risen today!

Let peals of jubilation
Ring out in all the lands;
With hearts of deep elation
Let sea with sea clasp hands;
Let one supreme Te Deum
Roll round the World's highway,
For death is swallowed up in life
And Christ is risen today!

George Newell Lovejoy.

PRAYER

by MRS. R. J. NIXON

Saskatoon, Saskatchewan.

Our Loving Heavenly Father, we humbly come before Thee in the name of Thy Son, our Saviour and Lord, Jesus Christ. It was He who came to do Thy will, and to lay down His life for us that He might bring us to Thee. We worship Thee, O God, through Him who died for us, who was buried and raised again from the dead, and ascended up on high to ever live and intercede for us.

Once again, O God, our Redeemer, the Paschal season of the year has come, the season in which Thine ancient people Israel observed the Passover feast; the feast that reminded them of their deliverance from slavery and bondage in Egypt. For them it was a time of grateful remembrance and thanksgiving. In like manner we have our Passover. Christ, our Passover, was slain for us.

With hearts bowed down, we humbly own that it was for sins that we had done, He hung upon the tree. Amazing pity, grace unknown, and love beyond degree! Too often our fallen, sinful human nature boasts of its own goodness and righteousness, but in Thy sight all our righteousnesses are only filthy rags. Help us to ever remember that "our hope is built on nothing less, than Jesus' blood and righteousness." May we not trust the sweetest frame, but wholly lean on Jesus' name.

Our Father, we bring to Thee our prayers and supplications. While every need is known to Thee, and nothing is hidden from Thee, yet we know that Thou art well pleased when we make our wants and wishes known to Thee. We would pray that Thy will shall be done in us, for Thy glory. We would ask that we might be used of Thee, to be of spiritual help and blessing to others. We would seek to know the blessing of Thy presence with us, individually, daily, and hourly, as we endeavour to serve Thee. We would pray, for Thy special blessing upon our missionary society, that in all we say and do, Christ shall have pre-eminence. We would plead with Thee for Thy servants on the mission-fields, at home and abroad; endue them with power from on high for new endeavours and advances with the gospel of Thy grace. We would plead with Thee that new missionaries be raised up, and equipped by Thee for the whitened harvest fields of the world. We humbly ask, in the name of our Saviour and Lord, Jesus Christ. Amen.

WAR ON WANT!

by REV. WM. BARCLAY, D.D.

Dr. William Barclay has chosen this title for his fifth annual letter to the ministers of our church, in support of the pre-Easter appeal on behalf of Refugee and Inter-Church Aid, which seeks a minimum of $15,000.00 from our church in 1959.

He quotes some striking figures submitted last May to the Church of Scotland General Assembly in Edinburgh, at which he was a delegate from our Presbyterian Church in Canada.

In the year 1957, through the World Council of Churches, 28,246 people were moved from 88 countries to new homes in thirty-three different countries. Included in this were 12,385 departures for U. S. A.; 6,773 for Australia; 5,364 for Canada; and 1,472 for six South American countries. In addition, 180 old and sick people were placed in church institutions and 208 other difficult cases were settled in Holland, Sweden and Belgium.

That was a remarkable total for one year; and equally arresting is the total for the six-year period, 1952-57, namely, 97,496 persons helped to start life again in more than forty different countries. Do not forget, also, that the World Council of Churches brings aid to churches all over the world, wherever and whenever it is necessary. If famine, starvation, earthquake, or flood disaster, occur in any area, the World Council of Churches is there, and ready to help, both needy people, and needy churches.

Dr. Barclay, who is Convener of our Committee on Refugee and Inter-Church Aid, concludes with the words, "Give THEM this day THEIR daily bread", with this additional comment. "In the War on Want, to which the churches are called in these chaotic days, our prayer to God may well become His direction to us."

* * * * * * * * *

SYNODICAL GIVINGS

January, December 1958

	1957	*1958*
British Columbia	$ 4,000.00	$ 5,800.00
Alberta	4,855.00	6,900.00
Saskatchewan	3,051.42	3,182.49
Manitoba	5,567.50	8,497.55
Toronto & Kingston	69,981.00	72,065.31
Montreal & Ottawa	31,602.05	42,700.00
Hamilton & London	71,347.01	80,778.90
	$ 191,903.98	$ 219,924.25

Treasurer (Mrs. I. G.) Helen P. Sinclair.

Easter Service of Worship

Prepared by (MRS. J. H.) JESSIE M. EATON, Orillia, Ontario

(Mrs. Eaton, who is well known throughout our Women's Missionary Society, has held many Offices during her long and busy years of activity in all phases of the work of our Society. She is now a Past President of Barrie Presbyterial, of the Synodical of Toronto and Kingston, and an Honorary President of the Executive of that Presbyterial. For one recent year, she was the writer of the monthly Prayer for "The Glad Tidings".)

"I, if I be lifted up from the earth, will draw all men unto me."

"O, my Saviour lifted
From the earth for me,
Draw me in Thy mercy
Closer unto Thee."

Hymns No. 212—4 verses.

"Jesus, keep me near the cross;
There a precious fountain,
Free to all—a healing stream,
Flows from Calvary's mountain."

LEADER:

"A lonely figure hung upon a lonely cross upon a lonely hill". Darkness covered the earth, and in His agony, and under the crushing load of the sins of the whole world, the Son of God cried out, "My God, My God, why hast Thou forsaken me!" Then, through the gloom, He caught a vision of His Father's beloved face, and He burst forth in triumph — "It is finished! Father into Thy hands I command my spirit". Jesus died for you and for me, that we might be with Him where He is. "Was ever love like unto His love!"

PRAYER:

Loving Heavenly Father, with thankful hearts we approach Thy throne of grace, through Thy well-beloved Son, Who, because of His boundless love for us, humbled Himself and became obedient unto death, even the death of the cross. O God, open wide these cold and selfish hearts of ours, that His love may enter with all its forgiving power, and heal the wounds that sin has made. Take away, we beseech Thee, our heedlessness, indifference, and fearfulness; and in their stead bring purity, confidence, and the peace that passeth understanding. Blessed Father, by the power of the cross of Christ, and in His spirit, make our lives channels of service for Thee, through which the revelation of His redemptive love may go forth unto all the world, bestowing the gift of eternal life upon all who heed His wondrous words. Hear us, Our Father, as we cry unto Thee, and with Thy pardoning grace, draw nigh unto us. Amen.

LEADER:

"In perfect love He died;
For me He died, for me!"

But the end was not yet. Easter morning broke, and a radiant light burst upon a dark and bewildered world, bringing new hope, new life, new courage, to the crushed and defeated disciples; and, to the heart-broken women, an ecstacy of love and joy such as they had never known. "He is not here; He is risen!" He is risen and goes before you. Hallelujah! What a Saviour!

SCRIPTURE LESSON—Matthew, 28—verses 1 to 10; and 16 to 20.

Hymn No. 214—3 verses.

"Christ the Lord is risen today",
Sons of men and angels, say:
Raise your joys and triumphs high;
Sing, ye heavens; and earth, reply.
Love's redeeming work is done,
Fought the fight, the battle won;
Lo! our Sun's eclipse is o'er,
Lo! He sets in blood no more."

OFFERING—

CLOSING PRAYER:

Our God and Father, we thank and praise Thee for Thy victory over sin and death; for a Saviour who ever liveth and maketh intercession for us. We adore Thee for the glorification of women, as He revealed Himself first to Mary Magdalene, and through her, to all women who should come after her. O Father God, from this day forth may His first command — "Go ye!" fill our hearts with joy that, having saved us, He has deigned to make us co-workers with Him. Trusting in His promise to be with us always, make us diligent in proclaiming to all mankind the message, not only of the supreme love of a Saviour who died for us, but also of a vital, living Saviour, Who walks with us day by day, giving power to the faint, and increasing strength to him who has no might.

So, let us crown Him Lord of Lords, and sound forth His praise, until, at the name of Jesus every knee shall bow, and every tongue confess Him, King of Glory. Rejoice and be glad, for the Risen Lord is our Everlasting Light! Amen.

DESIGNATION

by MARY E. WHALE, B.A.

THE DESIGNATION OF Miss Dorothy Bulmer, L.R.C.T., took place in St. Andrew's Church, Windsor, in early November, under the direction of Chatham Presbytery. Rev. Wm. Lawson, Minister of St. Andrew's Church, conducted the Service of Worship. The designation was conducted by the moderator, Rev. W. M. Hyndman, M.A.

Following the designation of Miss Bulmer, Mrs. A. Glenn Thompson, President of the W.M.S. (W.D.) presented a Bible on behalf of the Society. In speaking to Miss Bulmer, Mrs. Thompson reminded her that she did not go forth to her field of service alone. Christ promised His disciples that He would be with them always and that the prayers of her friends, the members of the Society sending her forth, would be with her. Mrs. Thompson assured Miss Bulmer of the concern and interest of the Society whose members would seek through study and prayer to be in close touch with all the things she is led to do.

The Rev. Scarth Macdonnell, B.A., B.D., preached the sermon. He urged that the laymen take more interest in the whole work of the Church. There is danger, he said, in feeling that when a person is set aside for a specific task of leadership in the Church that the layman may not see his own calling to support the work, or to the task within his own community.

MISS DOROTHY BULMER, L.R.C.T.

Following the service, a reception was held under the auspices of the W.M.S. Auxiliaries of St. Andrew's Church. Mrs. W. C. Wheaton, Synodical President, and a number of members of Chatham Presbyterial were present at the designation.

Miss Bulmer sailed from New York for Nigeria, December 27. She arrived in Nigeria late in January where she is proceeding with the study of Ibo, the language she will be using, and becoming acquainted with the task she will share with Miss Agnes Gollan.

MEDICAL WORK IN JOBAT

by MISS LILY SIMPSON

Jobat is only a small town, but the mission hospital ministers to a large number of people in a large area; the patients coming from many villages and towns a considerable distance from Jobat. Each year the number of patients coming for treatment increases. Dr. Cunningham and his assistant, Dr. Pushpa Lal, an Indian lady doctor, have been kept very busy, as they have treated on the average of over 60 in-patients a day, besides almost as many out-patients. I have been very glad of the opportunity of serving in the Jobat Mission Hospital. It has presented a challenge to me, seeing the difficulties and problems, but also the opportunities, as we follow the example of our Lord to go, and preach, teach, and heal. There are tremendous opportunities for all three types of service. The patients come to us, in need not only of physical help, but also spiritual. To minister to one, we must minister to all. The patient comes to the hospital expecting all his needs to be met, so he puts himself into the hands of the Doctors and Nurses. In order to meet these needs, we must do all we can to gain the confidence of the patients. There are difficulties to face. For instance, the relations come with the patient, and insist on staying with him to cook his food, as the patient will not eat the food from the hospital. You cannot just point to a rule, and say, no visitors allowed except at certain times. In fact very few rules and regulations can be made in such a hospital as ours, which ministers mostly to a rural area, unless it is something interfering with the recovery of the patient.

MISS LILY SIMPSON, REG.N.

The nurse, fresh from Canada, may feel frustrated at times, and worry a great deal when all the beds cannot be kept as spotless as she has been taught they should be. The only beds that can be kept that way, are the empty beds after the patient has been discharged from the hospital; but the beds rarely remain empty for very long, as usually there is another patient for the bed which has just been vacated.

The hospital is overcrowded most of the time. The new ward which is to be added very soon, will ease the situation considerably. About 33% of the patients coming to our hospital are suffering from tuberculosis. The patients do not realize they have this disease when they come, but know they are ill and need treatment. Every patient who comes to the hospital receives a thorough examination, and we are well equipped for this with our X-ray and laboratory facilities. This means that many of the patients are in the hospital for a long period of time, so there is not the quick turnover for the third of our patients.

The new ward will be quite separate from the rest of the hospital, and will be the T.B. ward. This will give us an extra ward to use as a children's ward, or for whatever need is greatest. At present, we have the children in the men's and women's wards, which is not at all satisfactory.

Gradually, we are trying to raise the standard of the hospital, and the School of Nursing is a great help in this. Although the School is separate, the students have to have their clinical experience in the hospital, so the hospital benefits, and the patients receive the adequate care they need. Through the School of Nursing, Christian leaders are being trained, not only for our own hospital, but to go to other places where there is a great need.

Last year the Christian Medical Association of India, at a conference in Lucknow, had several groups discussing the pattern of Christian Medical work in changing India, and the following is part of a report of some of the findings of one of the groups.

"Concerning large and medium-sized hospitals, their future: There are a great number of large and medium-sized hospitals, many of which are rendering valuable service. We recommend to Churches and Mission Boards, in India and abroad, that such hospitals may be maintained and strengthened, providing:

1. They are staffed, and can be expected to be staffed in the future, by a group of Christian workers giving true Christian Witness by their life and missionary spirit of service.
2. They are training, and can continue to train, good Christian medical workers for Christian service.
3. They are, and can continue to be, largely self-supporting so that they are not a financial burden on India or foreign churches.

The controlling Boards should seriously consider closing down, or restricting the work, of such hospitals as do not fulfill one or more of the 3 above conditions.

Similarly, we do not consider it advisable to start new institutions involving large buildings, equipment and staffing costs, both for capital and maintenance, except for very special needs such as the training of Christian medical workers" . . .

The Jobat Mission Hospital fulfills two of these conditions. We are staffed, and expect to continue to be staffed in the future, by a group of Christian workers giving true Christian Witness by their life, and missionary spirit of service.

We are also training good Christian medical workers for Christian service. However, we are depending on the Home Board for help, as the Bhils are a poor people and while the income of the hospital has increased considerably, we are not largely self-supporting. I think I could say that aside from the missionary support, the hospital is about one third self-supporting.

We feel also, that ordinarily this would not be a good time to add new buildings. In view of the fact that they are needed for a special purpose, training Christian medical workers, the added T.B. ward, and the buildings for our School of Nursing, are a must.

To continue the hospital there must be a School of Nursing, and to continue the School of Nursing, which was re-established two years ago, there must be a building for the school, with classrooms, etc.; and there must be a residence, as the present one is inadequate for the staff and students. At present we are using the Indian Doctor's bungalow as the School. This has been loaned, and may have to be vacated at any time, as the need for the Indian Doctor is met. Many of our staff nurses at the present time are living in their own homes, and that has eased the situation somewhat, but Miss Nichol has had to refuse applicants because of lack of room in the nurses' residence.

The challenge now is greater than ever, as the Indian may be called upon to carry on the work started by the missionaries, and we must face the responsibility for meeting this need of Christian service for young men and women.

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In Remembrance

Mrs. Hugh Gordon	Galt, Ont.	Guelph Presbyterial
Miss Annie L. McPherson	Vernon, B.C.	Kamloops-Okanagan Presbyterial
Mrs. Jean Beaton	Montreal, Que.	Montreal Presbyterial
Mrs. Margaret Birnie	Montreal, Que.	Montreal Presbyterial
Mrs. George Black	Paris, Ont.	Paris Presbyterial
Mrs. Wm. Little	Atwood, Ont.	Stratford Presbyterial
Mrs. W. J. Anderson	Port Perry, Ont.	East Toronto Presbyterial
Miss Ethel Forbes	Toronto, Ont.	West Toronto Presbyterial
Mrs. Robson	Vancouver, B.C.	Westminster Presbyterial
Miss Agnes I. McEwen	Ilderton, Ont.	London Presbyterial
Mrs. W. M. Wilson	Armstrong, B.C.	Kamloops-Okanagan Presbyterial
Miss M. V. Cunningham	Sarnia, Ont.	Sarnia Presbyterial
Mrs. A. R. Stewart	Maxville, Ont.	Glengarry Presbyterial

PRESBYTERY DEACONESS WORK IN THE CITY

by MISS ATHALIE READ

THIS OFTEN-repeated phrase, "The task is just begun", is very real when applied to the mission of our church in Canada. Thus the Presbytery deaconess is involved in a task "Where the fields are white unto harvest and the labourers are few". Today, as never before, we realize that the trained worker cannot overcome the work, and that great opportunities for service are given to our people to witness in Canada.

One of the joys of the Presbytery deaconess is that she has the opportunity to know her people. When she knows her people, she is able to help them because they feel free to come to her with their problems. Knowing her people, she grasps each opportunity to assist them to grow in Christian stewardship. Knowing her constituency, its needs and opportunities, the deaconess is alert to organize groups, to give leadership wherever and whenever possible, whether it is on the telephone, over a cup of tea, or in an organized leadership group on a Presbytery level. Not too long ago I went into a home to help plan an adult programme, and, in the course of the conversation, found that the lady had the interest and ability to lead a C.G.I.T. group. She was encouraged to become a leader and now has one of our best groups.

"Oh just to be an Auxiliary President"! sometimes goes through my thoughts when I am a Guest Speaker at meetings, when valuable time is lost in long, pointless, business discussions, which could be conducted in Committee. It is gratifying to the worker, when the group comes to see that the study book is interesting, and that their own members are quite capable of presenting it.

If the worker says, "Oh just to be an Auxiliary President", she says just as often, "Oh just to be a Sunday School teacher, with time to spend on her pupils and the lesson!" Here I see the challenge confronting our teachers, week after week. Assistance is given to help them win these young lives for Christ, before the many other demands claim them entirely. There is always the challenge to go hopefully into the vineyard of youth, making Christ so attractive that the pupil will know that it is a delight to belong to the One Who is the Light of the World.

In this field, the work of the deaconess is strengthened where there is a good relationship between the Presbytery and the Presbyterial. Visiting in the homes is another open door, and an effectual one, to the worker. Through contacts made with the children, coming to the church-school and midweek-groups from non-church homes, a wonderful opportunity is given to get into the homes. This is especially true in the new housing area, where often the parents become members of our churches through their children.

In each congregation, the deaconess, in consultation with the minister, finds the role which she is to play in building up His Church. Under His guidance and with your prayers, your worker goes forward to meet the challenge of this day in Canada.

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This Book You Should Have!

Why? Firstly, because "Mission For This Day" is a resource book, which you need, to help you get full value from the excellent Study Book for Adult Groups, "W.M.S. News — National Edition", which your Auxiliary is using for 1959. Secondly, because it is the full account, for last year, of the Mission Work of the Presbyterian Church in Canada — the Annual Reports of Home and Overseas Missions; The General Board of Missions, the Women's Missionary Society, W.D., and the Women's Missionary Society, E.D. This is the *whole* story of the Mission Work of your Church, and you should *know* about it all! It is excellent value, and an unusually good investment, because, not only can you use it for your Programmes this year, but it will be of special value next year, too, when the theme of the Study Book will be "Africa". Price — 50c, from our Publications Department.

STOP THE PRESS!

Word has just been received that Miss Mildred Kwan, a member of the Explorer group of Central Presbyterian Church, Vancouver, has been chosen to present a gift of $125,000.00 from the Canadian children to the U.N.I.C.E.F. officials for the United Children's Fund and Children of the World. Watch the April *Glad Tidings* for the story of this interesting event.

ONE OF THE GREAT FESTIVALS OF THE CHRISTIAN YEAR!

by LEETA McCULLY CHERRY

ONCE MORE, in the great cycle of the years, we are coming into the Easter-tide, that time of great promise and spiritual renewal, which means so much to all Christian nations the whole world over, for this revered Anniversary of our Lord's resurrection is one of the two great festivals of the Christian year. The other one, of course is Christmas. Easter is a time of great joy and happiness in the realization of the triumph of life over death—of thanksgiving, and the wonder of the resurrection morn; the glorious impact of its meaning to all Christian believers, unto whom is given the surety of life beyond the grave, through Jesus Christ, our Risen Lord. It is a time of wakening flowers; of song-birds returning; of nest-building; of the whispered stirrings of sleeping buds, beneath the still-brown earth—of life and loveliness returning, and the vibrant rousing of all old Mother Nature's beauty and promise. In short, it is a time of Spring!

The very name itself is a symbolical of joyousness, for it is said to be a derivation of "Eostre", the name which the old-time Saxons gave their beautious Goddess of the Spring. To them, she was the lovely personification of the East, and the feast in her honour, was held with great rejoicings just about the same season of the year as our Easter is celebrated. Other authorities tell us that our name comes from the old word "Ostre", which means *rising;* but whatever its real derivation may be, it can have but one meaning for us now—the rising of our Lord, and our Church, triumphant over death and unbelief; and the wondrous promise of continuing life beyond this earthly sphere, with all its mundane fallacies, and carping of creeds.

There used to be a great discussion, in the olden days, as to the correct date on which Easter should be celebrated, and, because of the variations of the old-time calendar year, it became a moveable feast. This, in turn, gave rise to a great deal of unpleasant discussion among the heads of the various churches, who found it most difficult to come to an agreement as to a time with which all were prefectly satisfied. At last however, as years elapsed, an amiable agreement was arrived at, after much calculation, and the celebration of Easter now is governed by the ruling which is found in all Prayer Books—"Easter is always the first Sunday, after the full moon, which happens upon, or next after, the twenty-first day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after."

Easter, among the old-world Christians, was generally a time of very ceremonious thanksgiving, which extended over a period of eight days. During this time, joy and happiness reigned supreme, and it became truly a season of great goodwill. All trades were suspended, and all labour ceased; the law courts were closed, slaves were freed, alms were freely given to the poor, and it was the favourite time in the old Church for baptism. At Eastertime, all Christians, upon meeting, used the happy salutation, "Christ is Risen!", to which came the triumphant response, "Christ is Risen, Indeed!" This very lovely old custom, by the way, is still retained and used in the Greek Church to this day. As years passed on, the time of the Easter celebration was reduced to three days; then it became two days; and now, in this busy twentieth century, it is but a single day, but kept in sincere commemoration of the Resurrection Day—as an old poet expresses it, "Christ's day, and ours!"

Many and varied are the pretty customs which have clustered around the Easter-tide, and, though the kindly years have thrown their soft veil of oblivion over many of them, there still persist a few which we cherish faithfully, without, perhaps, fully recognizing their true significance. So, we must have our eggs on Easter morning, and in all the confectioners' windows blossom forth the delectable chocolate eggs, most elegantly bedecked. There, too, are bunnies of all shapes and sizes, many of them pulling barrows of gayly-tinted candy eggs. Why is it, then, that eggs are but another synonym for Easter-time—and why does cunning "Brer Rabbit" never draw his barrowful of coloured eggs at any time save Easter? Well, the custom of eating eggs especially at Easter is but a relic of the old custom of distributing eggs at the Easter Festival, which was universal among all the early Christians, who looked upon these eggs as symbols of the wonder of the resurrection of Christ. The egg, itself, is the ancient symbol of new birth, and the religious significance of its use at Easter is very easily seen. Then, too, centuries ago, the opening of the year (the ancient New Years) was celebrated at the time we now celebrate Easter, and, in this connection eggs, known as paschal eggs, were broken to signify the opening of the year.

Indeed, the egg seems to have held a mystic significance to the people of all the nations. The Hebrews use them at the Passover Feast; the Persians present each other, at a time corresponding to our Easter, with delicately tinted eggs, which are highly prized; among the Ukrainians, the custom of presenting beautifully decorated Easter eggs to one's friends is always observed, and is filled with great depth of meaning and value. The Chinese have an interesting legend, which explains to them the creation of the world. Pon-Koo-Wong, so this legend tells us, was a wondrous being who sprang to life from a monstrous egg, which split across the middle to release him. But he was a frugal soul, who could not bear to waste even his egg-shell, so, from the upper half he formed the heavens, and, from the lower half, this world of ours!

To be absolutely correct, these "bunnies" which we see so plentifully displayed at Easter-time, should not be "bunnies" at all, but replicas of their European cousin, the hare, for it *is* the hare, and not the rabbit, which is associated with Easter lore. This connection springs from the fact that, from very ancient times, the hare has always been a symbol of the moon. Some of the reasons given for this particular symbolization are that the hare is a nocturnal animal, coming out at night only, as does the moon; that the young are born with their eyes open, and, as the hare is fabled never to close its eyes, it is likened to the moon, the open-eyed guardian of the skies at night; and as the Egyptian word "un" means not only *hare,* and *open,* but also *period,* the hare in time became the symbol of periodicity, both human and lunar, and, in the character of "opener," was associated with the opening of the Easter-time.

Thus, cold history tells us, but legend weaves a prettier tale! In the countries of middle Europe, the Easter hare is quite as important a figure in Nursery lore as is the good Saint Nicholas of Christmas time. Children are taught that if they are good and kind, truthful, and obedient to their parents, on Easter Eve a great white hare will steal into the house when everyone is fast asleep, to secrete in odd corners any number of beautifully colored Easter eggs, as a reward for good children.

Then, too, why is it that we have Hot Cross Buns on Good Friday morning, and never any other time throughout the year? The origin of the Hot Cross Bun is shrouded in antiquity, really, for though most people have come to associate these spicy buns only with Good Friday and Easter time, as a matter of fact, the Hot Cross Bun is older than Easter itself! We have come to look upon its well-marked cross as a symbol of Christianity, as indeed it is to us, but the eating of these buns at Easter-time is truly a survival, in a little different form, of the custom of the old pagan Saxons, who ate similar cakes at this time of year in honor of their pagan goddess, Eastre. When Christianity came into being, and did away with most of these pagan customs and ceremonials, this cherished custom of eating these special cakes at Easter refused to die out, and so the clergy of that time tried to do the next best thing. They thought to obliterate the paganism of the custom by marking each bun with the sign of the cross. Thus came into being the Hot Cross Bun, as we know it today.

This pagan custom of worshipping the queen of heaven with cakes, in ancient days was common in China, in Mexico, and in most of the countries which made up the world of that day. Thousands of years ago, the Egyptians ate and enjoyed the same sort of cakes, but they shaped them with horns, to resemble the sacred heifer of their religion. There was once a time in England, in the 18th century, when to make a Hot Cross Bun was forbidden by law. All over Europe, it was made an offence, meriting the most severe punishment, to mark a bun with the sign of the Cross, and so, for many a year, there were no more "Good Friday Cakes" to be seen. But the bakers jealously guarded their famous recipe, handing it down faithfully from father to son, until at last the stern regulations died out, and once more Hot Cross Buns were offered for sale in shops and streets.

During all these long years of use, many traditions have, of course, clustered about the Hot Cross Buns, one of the most popular being that a "Good Friday Bun" will never get sour, no matter what its age! In many parts of rural England and Scotland, the good housewives still believe that if they hang a Hot Cross Bun over the chimney-piece on Good Friday, and leave it there all through the year, they will never have a poor batch of bread the whole year long! Another old-time superstition was that these Hot Cross Buns, made on Good Friday, if kept throughout the year, became imbued with great medicinal powers —a few gratings from such a bun, dissolved in water, was, somehow, supposed to be a cure for almost any ailment! No such foolish thoughts centre round the Hot Cross Bun today, however. To us, it is merely a very delicious bun, but the Cross on its shiny surface brings to our minds the most reverent remembrance of the greatest sacrifice of all the ages, when, in his boundless love for all mankind, Christ gave Himself for our sins by His death on the Cross, and opened the way to the Resurrection Morn, and the joyous promise of the Easter-tide.

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EVENING DEPARTMENT — BIENNIAL CONFERENCE

For the Synodicals of
Montreal and Ottawa, Toronto and Kingston, Hamilton and London

THEME: "HIS CHALLENGE, OUR CHOICE"

DATE: May 2 and 3, 1959
PLACE: Knox Crescent and Kensington Presbyterian Church—Montreal, Que.
SPEAKERS: The speakers will include:
Rev. J. S. McBride, B.A.
Rev. J. Charles Hay, B.D.
Rev. Clifton J. MacKay, D.D.

The Saturday evening speaker will be Miss Isabel Taylor of Formosa.

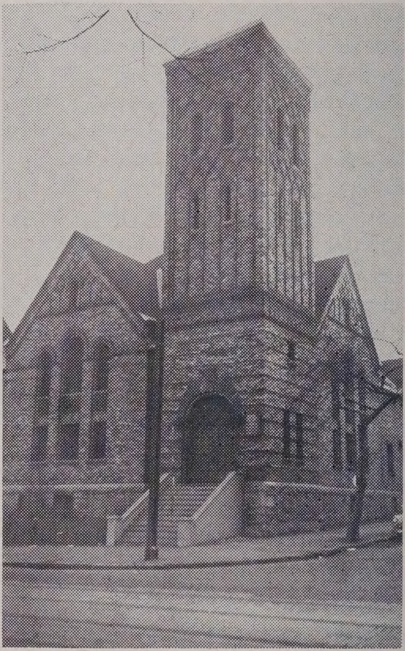
"TO KNOW CHRIST AND THE POWER OF HIS RESURRECTION"

by THE REV. ANDRE POULAIN, B.A., B.D., S.T.M.
(Minister Eglise Presbyterienne St. Luc, Montreal)

The apostle Paul gives up his spiritual comfort and his human assurance "to gain Christ," and he considers that there is nothing more important than to obtain "the righteousness through faith in Christ."

The proclamation of the Gospel has not lost its power, and in our time there are many who are happy and grateful "to know Christ and the power of his resurrection." It can even be said that, if man did not let himself be shut up in his human categories or prejudices, and if the Christian spoke more openly of his faith to other men, the Word of God would sink into numerous hearts.

In our French work in Montreal, we have opened the doors as widely as possible to those who are searching. We are trying to help in every way we can. We are attentive to every human distress. We try to help immigrants but we are often powerless when it is a question of finding jobs. We take an interest in many human problems, and we have had the joy of finding ourselves involved in the struggle for the creation, and the development of, a French Protestant School in Montreal. We facilitate, as quickly as we can, the access to the Gospel, in obedience to God who wants us to be near to men. And this Gospel, which "is the power of God for salvation to every one who has faith," finds its way into the hearts of men.


ST. LUC'S CHURCH, MONTREAL

During the year 1957 we received 106 new members, of whom 68 were by Profession of Faith, and during the year 1958 we received 97 new communicant members, of whom 73 were by Profession of Faith. In a period of two years, we received 141 new communicant members by Profession of Faith, of whom *136 were converts* and newcomers to our Faith.

On Sunday, before this last Christmas, we received 33 converts, all having a Roman Catholic background. One of them sent me spontaneously a letter expressing his gratefulness to our congregation. His letter has been published in our monthly French Presbyterian paper "La Vie Chrétienne." He stated: "I received a Roman Catholic religious education until I was 11 years old . . . After that, my technical and scientific studies took all my time. Then, I was conscripted. I gave my heart to a binding profession: aviation. Then, discovery of a beloved wife, marriage, material and technical success, and honours, often my conscience was uneasy or upset, but I did not think about God.

At last, departure to Canada, with much hope. And there, no more success, no more honour, I felt the need of something spiritual. I contacted the feudal clergy of this modern country, but was disappointed, and finally I got in touch with St. Luc Protestant congregation.

In the hall, the variety of social classes is already an answer . . . others are there who are seeking the truth.

In the Church proper, the worship is reverent; everything is simple, precise, without pomp. Jesus Christ our Saviour is there, and we must love Him, and obey His commandments. Everybody is singing with fervor. There is no doubt. Why did I wait so long to follow the Christian way of life?"

Then, I asked the others to write me, to tell me why they were willing to become members of our church, and here are some answers: "What a change! I have been struck by the simplicity of the Service and by the truth expressed in these words: 'Jesus Christ the only Lord of our lives.' I certainly needed to feel near to God since for me it has been an enlightenment . . . I am happy for my family, and we will, my family and I, go peacefully to the Service. Our lives have been changed. Thank you to our God. Thank you to St. Luc's congregation."

Another writes: "I was not any more practising the Roman Catholic Faith; it did not correspond to the idea I had of the house of God. The pomp of the Roman Catholic Church appeared to me as being far away from the humility of Christ. Moreover, the celebration of the Mass did not bring to me the peace and the comfort I was looking for. I thought I had no faith, and I was expecting something, I did not know what . . . We had left Morocco to try to find a more peaceful country; to bring up our children in a less disturbed atmosphere. And here, we have been still more disappointed by the doings of the Roman Catholic Church. The spirit that we have found in St. Luc's congregation has pleased us, the reading of the Bible during the Service, and the reading at home has been for us a revelation. Now we look to the future with more confidence. It seems that we are not alone any more."

Others have expressed the same conviction. The French - speaking Presbyterian congregation of Montreal, in the last few years, has attracted many people to Christ. In spite of the losses inherent to a spread-out congregation, composed of many immigrants who sometimes settle in other parts of Canada or the U. S. A., or go back to Europe, our congregation has shown a good increase each year. Around 400 families are connected with our congregation, but only half have communicant members. We have more and more responsible leaders for our Sunday-School, our Youth Fellowship, our Guides, our Scouts, our Cubs.

There is a vast field for evangelism in Montreal, and more can still be done, if the Church-at-large understands the peculiar situation of the Province of Quebec, and struggles to have other French Protestant institutions, like a kindergarten or a youth centre, in order to pave the way for the proclamation of the Gospel of Christ, that many more people may "know Christ and the power of his resurrection."

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BE PREPARED!

Begin now to prepare for the 1959-60 study year when our programmes for all age groups will centre on Africa.

Between now and then try to find out as much as possible about that vast continent.

Begin now to prepare for Africa! Collect books, articles, pictures from daily papers and magazines. Then you will have a store of information when you need it.

Note: e.g. Dr. Shacklock's article in the February issue and Agnes Gollan's in the March issue of this magazine.

STAFF NOTE

The sympathy of the Society goes out to Miss May Nutt, the Regional Secretary for British Columbia, in the death of her father on December 21, 1958.

Your Prayers are asked

—For the Deaconesses who are assisting in extension work, that they may have the co-operation of those with whom they work, and that they be given Divine wisdom and understanding.

—For all our National Groups throughout the Western Division, that they may see in this New Year — a vision of the needs and problems of those around them, and, in faith, take the opportunity given them to meet these needs.

—For all Christians that, at this Easter Season, a more vital realization of the full meaning of Easter may come to them, and, through them, to all with whom they come in contact.

—For all Church groups, that they may understand the purpose for which they exist, and strive more earnestly to fulfil it.

—For the Christian Medical work in India; for our work in Jobat Hospital; in the Mobile Units in the Bhil Field, and for the Christian Medical Institutes in which we share: the graduate School of Nursing in Indore, Ludhiana and Vellore. Miss Mary Lankin is serving in Jobat. Miss Ida White, Miss Pauline Brown and Miss Helen Acton with the Mobile Units; Miss Bessie MacMurchy is Director of the Graduate School in Indore. Mrs. L. W. Gehman has just returned to Vellore and Miss Audrey Prendergast is studying language in Allahabad preparing for work in Ludhiana.

ANNUAL COUNCIL MEETING

The Annual Council Meeting of the W.M.S. will be held in St. Andrew's Presbyterian Church, Church St., Belleville, Ontario, from May 11th to 14th, 1959, inclusive. Further details will be given later.

SPRINGTIME

"Never yet was a springtime,
Late though lingered the snow,
That the sap stirred not at the whisper
Of the south wind, sweet and low;
Never yet was a springtime,
When the buds forgot to grow!"
(Margaret Sangster)

OUR WORKERS

(We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)

MISS LILLIAN REAY

Miss Reay grew up in Red Deer, Alberta. After graduating from Red Deer High School, Miss Reay was employed in the Calgary Post Office. During this time, she was actively engaged in Children's and Young People's work. She graduated from the Missionary and Deaconess Training School in April, 1953, and her first appointment was to the Presbytery of Peace River. Two years later she was transferred to Down Town Mission work in the Queen Street East district, Toronto, and, in 1957, she was appointed as Deaconess in the Presbytery of Saskatoon, where she is assisting in extension developments in the city of Saskatoon.

MISS CATHERINE WATSON

Miss Watson, an experienced teacher, graduated from the Missionary and Deaconess Training School in 1947, and was appointed Superintendent of the nursery school and junior children's programme at the Children's Centre in Vancouver. In the fall of 1952, Miss Watson was transferred to Tyndale House, Montreal, to be in charge of the nursery school work and part of the Children's work. She has given unstintingly of her time and talents at Tyndale House, and much progress has been made in the departments under her supervision. Miss Watson was on furlough in the fall of 1956 and winter months of 1957, a part of this time being spent in study at Union Seminary and Teachers' College, New York.

MISS WINNIFRED RIPLEY

Miss Ripley, a graduate of the Women's Missionary and Deaconess Training School in 1949, was a native of Armstrong, British Columbia. In 1949, Miss Ripley was appointed first to the Children's Centre in Vancouver, and then to Portage la Prairie, Manitoba, doing nursery school and general Deaconess work. In September, 1950, Miss Ripley was transferred to the Children's Centre, Vancouver, where she served until February, 1951, when she was appointed to the Rocky Mountain House area, in the Presbytery of Red Deer. Here, she was in charge of the missionary van, and served in seven school districts. At the end of the year, she was transferred to Sudbury, Ontario, where, for three years, she gave valuable assistance in organization and leadership in new housing areas.

In September, 1956 Miss Ripley was appointed to Tyndale House, Montreal, as substitute for Miss Watson, who was on furlough. The following summer, Miss Ripley was again in charge of the Rocky Mountain House van, and, in the fall of 1957, she was transferred to the Presbytery of Victoria, where she is still serving.

MISS HILDA BLACKWELL

Miss Blackwell, a native of Weyburn, Saskatchewan, is a graduate of Weyburn High School and Business College. In 1945, Miss Blackwell enrolled as a student at the Presbyterian Missionary and Deaconess Training School, graduating in 1948. She began her duties, as Receptionist at the ports of Montreal and Quebec, in April of that year, continuing in this appointment until going on furlough in the fall of 1956. After furlough study at Union Seminary, New York, Miss Blackwell was appointed as Deaconess in the Presbytery of East Toronto where she is presently working.

NEWS FROM NIGERIA!

from MISS AGNES GOLLAN, B.A.

IF YOU COULD have been with me on a recent week-end, you would have said to yourselves — "the days of the old pioneer missionaries are not dead after all!" The place I was visiting is not far from Arochuku — only ten miles. However, I could only take the Landrover up to three miles — then we had to trek the rest of the way. A stream, with only a one-log bridge, prevented the car from going any further. Schoolboys obligingly carried my loads. About two miles from my destination, we came to a clearing and a market-place, and there, waiting for me, were some women and a brass band! Can you picture us? The women exclaiming loudly with shouts of joy — and greeting me heartily by embracing me, one after the other! Then we all had to stand at attention as the band played "God Save The Queen!" Then we all set off for Ikpanja, with the women dancing to the music. They were thrilled when I made attempts to do some of their steps too, and showed their pleasure by putting their hands to their mouths, and giving a whoop like we do at home when we are playing at Indians. So, you see the kind of welcomes we still get occasionally, out here in Nigeria!

MISS AGNES GOLLAN, B.A.

The purpose of this visit to Ikpanja was to meet with the Sunday School teachers, there from the three nearby schools, and one of these teachers had invited, and arranged for me to come. Friday afternoon, and all of Saturday, we discussed their problems, with me trying to make helpful suggestions. Can you imagine *one* teacher looking after 55 infants? I am trying to persuade the Sessions that they must take an interest in the Sunday Schools, and find people to help these day-school teachers — trying to educate the Churches that the S.S. is *their* responsibility and that they should not leave it just to the day-school teachers. I've also been trying to encourage the Sessions to buy Bible-Teaching Pictures for their Sunday Schools, and to advise the teachers how to use the Sunday

School Curriculum Books of Lesson Outlines and Stories, which are available.

It was a happy week-end at Ikpanja. The townspeople, as well as the Church people, made me feel very welcome. One woman, every time I passed her house, called out to me — "Ofan me — ofan me!" which means, "My friend — my friend!" One of the Chiefs was a Church member, and he moved out of his house to let me stay there. He said he would like me to stay for a month! There were about 40 Church members out of a population of about 500. We held an Open-Air Service on Sunday afternoon, and I preached, using my Flannelgraph. We had a good turnout; even the members of the Band came! A visit from the Missionary still means a lot, and does encourage them, I think. They ask us to come, anyway! When I feel that I am not doing too much in the way of helping them, I console myself by telling myself that perhaps my just "being there" does help.

I am sitting down to finish this "in the bush" — camping out! I want to give you a summary of the main events in my work since last month. First, I helped Chrissie Denham finish off her Course with the New Church Sisters — there are five of them. They had two years of training, with Chrissie their only tutor, except for special speakers — a pretty heavy job for one person. I gave them some Special Lectures on Letter Writing; Denominations; English; and, on your behalf, presented each girl with a copy of the Revised Standard Version of the Bible. These girls are now working under different pastors for a year's probationary period.

Next, I attended the Youth Work Board Meeting of the Christian Council of Nigeria, and the Opening Session of the Council itself. Our Mission was host this year, and the meetings were held at Hope Waddell Training Institute, Calabar. There were about 150 delegates, and it was quite a job catering for so many, as water had to be boiled and filtered for drinking. One house was called "The Water Factory," and there the water was boiled in a new washingmachine; filtered in a row of borrowed filters; bottled, and put into a frig. Many thought the serving of iced water was a real accomplishment, but the Nigerian delegates complained that the water was *too cold!* Sir Francis Ibiam was Chairman of the Council and spoke well in his opening address, telling with real appreciation of his visit to Canada and warm welcome from her people. I was interested to meet at Calabar, the Youth Work Secretary for Western Nigeria, Mr. Adegbola, a Nigerian Methodist Pastor, and to discover that he and I were both at the World Council of Christian Education Convention in Toronto in 1952!

The only thing I've been able to do as Regional Youth Work Secretary is the inter-mission Training Course for Leaders at Port

Harcourt. I visited two places on two week-ends — Ukwa and Ikpe Ikot kun — both Efik-speaking areas, and both near Arohuku. There, I met with the Sunday School teachers, and found them grateful for new ideas and suggestions. I have been receiving bundles and bundles of Sunday School papers from Canada, but there is a great demand for these, so I've been giving them out.

Mission Council was in May, and everybody was so pleased about the Canadians who are coming out to join us here, and the Council agreed that a house should be built for Dorothy Bulmer and I, as the mission house at Ohafice, which is the best place for us to begin our Girls' Clubs, will not then be available. When the Synod of our Church met, it was, unfortunately the same time as my Youth Training Course in Port Harcourt, but I managed to be present for one day only. One problem is the same for the Presbyterian Churches, both in Nigeria and in Canada — that is, money! Here we decided to introduce a free-will-offering scheme, in addition to the compulsory Synod dues each member must pay. The Ministers' salaries are very low, and must be increased, if we are to find more young men for the ministry. No solution was found for the problem of finding someone to train our evangelists, so we carry on with untrained ones — which is far from satisfactory!

I have started only one Christian Girls' Club in Arochuku, and I'm still experimenting to find if the programme is suitable. Our whole problem is trying to understand how the Nigerians look at things, and to discover what will help them most. They are westernized in so many things. Recently, when the newly-elected officers in my Group took charge of the meeting for the first time, we tried to teach the members how to make a Motion. They had never even heard of the word before! In the prayer given by the President, she asked, "Lord, help us to understand what we are doing." Her prayer was certainly suitable!

I'm carrying on with my Ibo language studies, with an Ibo teacher who lives on the compound, and we do an hour's study every morning. She wanted to do church work, and, as I needed someone to assist me, and to interpret for me, I employed her as a helper and Ibo teacher combined. Otherwise, I would be travelling around alone. Her comments are helpful, too, as I try to evaluate what I am doing with the girls.

I have just received Mary Whale's Field Letter, and it is good to keep us posted on what is happening at home. The task at home is a difficult one also, and I do remember our W.M.S. members in my prayers. In a recent letter, one writer said she thought it was more difficult to be a Christian in Canada, than to be a Missionary. Maybe so! Praise God, we are all co-workers with Him, and He knows and sees all; over-rules our decisions and blesses our feeble attempts — "To Him be glory in the Church through all ages."

Sincerely,

Agnes Gollan.

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"JOBS UNLIMITED"

This is the theme of a group of women who recently left Toronto to visit eight western Canadian centres on a unique job-recruitment tour, sponsored by nine church and lay Christian organizations for women in Canada. Follow-up to a successful initial tour of the Atlantic Provinces last year, this tour was similarly aimed at interpreting to Canadian women from 16-60 the wide career opportunities open to them in these fields. Like the initial tour, it was sponsored by The Women's Committee on Christian Vocation.

This committee was set up, in 1957, by voluntary cooperative action of church and lay Christian women's groups, to help meet a growing need for personnel. The committee believes that a more effective job can be done through joint action. Representatives of the participating organizations, making these annual tours, work with continuing local committees which assist them in contacting potential recruits in their communities. Jobs are available in 26 categories, including agriculturalists, office personnel, programme directors, nurses and doctors, professors, executive directors, musicians, writers and editors, ward aides and house mothers, as well as the more widely-known positions. The recruiting team interviews as many prospects as possible, informing them of assistance available for necessary further training, or interpreting job possibilities to them. Names are then referred to the most suitable organization for further action.

On the team which left Toronto, in January are Inez Morrison, Secretary of the Personnel Committee of Women Workers in the United Church of Canada; Mary Rendell, Executive Secretary of the Women's Auxiliary of the Anglican Church, and Isobel Stewart of the National Y.W.C.A. of Canada. They were joined by representatives of the Presbyterian Church in Canada, the Baptist Church, and local secretaries of the Student Christian Movement.

The committee especially emphasizes that they are not interested only in high school and college students. "We are most interested, too, in the older woman who has had a good working experience in a related field like education, social work or journalism, and who is interested in a second career," says

Miss Rendell. "Our chief object is to let them know the vast scope of careers open to them, and, to remind them that all essential work can be an expression of service."

Itinerary of the group includes: Calgary and Victoria, January 12-15; Vancouver, January 16-22; Edmonton, January 23-29; Saskatoon, January 30-February 5; Winnipeg, February 6-12; Brandon and Regina, February 14-17. A special group will visit the Kootenays and Okanagan Valley area in advance of the arrival of the main team in Vancouver.

The Committee believes that what needs to be said on this subject is common to all participating organizations, and that it can be said most effectively if it is said together. These participating organizations are the Anglican Church of Canada; Baptist Church; Church of Christ (Disciples); Evangelical United Brethren; Presbyterian Church in Canada; Salvation Army; Student Christian Movement; United Church of Canada; the Young Women's Christian Association of Canada, and the Department of Christian Education of the Canadian Council of Churches.

At the meetings in Victoria and Vancouver, Miss May Nutt was our Presbyterian representative; in Calgary and Edmonton, Miss Norma Kennedy represented our Church; in Saskatoon and Regina, our representative is Miss Georgina Bone; and in Winnipeg and Brandon, Mrs. Dean Smith (the former Miss Joyce Pearsall,) is the Presbyterian representative.

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CALLING ALL "GLAD TIDINGS" READERS!

Has your subscription for 1959 been sent in?
If not — why not?
Every lapsed subscription is missed
By your Glad Tidings Secretary
And your Editor!
Can we not, together, make 1959 a Banner Year
with
Every W.M.S. Member a Glad Tidings Subscriber,
and
Every woman in your Church given that opportunity also?
This is an aim worth striving to attain!

Miss Teen-Ager

IF HE HAD NOT RETURNED!

by (MRS. D.) HELEN HERRON

IT WAS a grand meeting of the C.G.I.T. Miss Wilson, a missionary from India, who had grown up in their church, showed the girls some slides of her work. It gave them all a thrill to see pictures of sick people being made well, ignorant people being educated, and, most of all, people's lives being completely changed so they even looked different.

At the end of the evening, Miss Wilson showed a few of her slides taken in the Holy Land—scenes which must have been familiar to Jesus and His disciples so long ago. Among them was a picture of the place many people believe to be the burial-place of our Lord. "If it is not His grave, at least it must bear a great resemblance to it," Miss Wilson said. "The grave was a room, like a cave, cut in the side of a great stone cliff not far from Calvary. The great stone in front of the door was like a huge stone wheel, rolled on a stone, through cut, to fit across the front of the grave, and sealed. Roman soldiers outside guarded the entrance."

"We haven't much time left for discussion tonight, but I'd like you to do some thinking before the next meeting. Will you think about this? What would be different in the world if Jesus had died, been buried in that grave, and that had been the end? Many people in the world believe that Jesus was a great and good man, a powerful teacher about God, who was killed by his enemies, and for them, that is the end of the story. But Christian people believe differently. Perhaps at your next meeting you could give some thought to this topic, 'If He Had Not Returned!' "

Mrs. Brown, the C.G.I.T. leader, picked up this suggestion. "That's a wonderful idea", she said, "Especially since the meeting will be shortly before Easter. Let's all come with ideas for our next meeting on that theme, 'If He Had Not Returned!' "

It wasn't hard to get discussion going at the next meeting. The girls all had ideas. Cynthia felt that all of the pictures Miss Wilson had shown, of the Church bringing healing and help throughout the modern world, would not have been possible. "All the work that the missionaries do, and have been doing for hundreds of years, is just because of Jesus' commands and His example," she concluded. "If He was only a man who had died a failure, in disgrace, His example might have lasted a little while, perhaps as long as people remembered Him alive—but that would have been the end. In fact I think that His disciples would have been so discouraged that there would have been no more heard of them."

"You have said a great deal, Cynthia, and helped us get started well in our thinking", added Mrs. Brown. "Let's go back to what Cynthia said about change being made in other countries today, because Jesus returned. Do you think that things would be different here in Canada too, Joan?"

"Yes, I do," Joan was quick to pick up the question. "In our history studies, we've learned, for instance, that the British government passed laws for the freeing of slaves because a small group of Christians got really concerned about it, and worked to end slavery. I think that many of the wonderful things we enjoy have been achieved because Christians worked so hard for them, often against terrible opposition. Didn't I read that Florence Nightingale was a deeply-Christian woman, for instance, and she really began modern nursing and hospital work, didn't she?"

Susan, who was the most serious student of the group, took up the point, "Yes," she said slowly, "And I guess where you can't really put your finger on a person, or a group of persons, who helped to make our land a better place, there were Christian consciences of many people at work, determined to change the wrongs and the evils. For instance, when Miss Wilson was here, I was really impressed with how different our lives are here, as girls in a land with a Christian background, from the lives of girls in non-Christian countries. I believe that Jesus began to change all that because of His regard for women, as equally precious with men in God's sight. Christian people had to work to make that really true in practice, because it came from the Lord."

"I think we would all agree with you that our world would be a vastly different place if Jesus had not returned from the dead. But just let's return to a thought that came from Cynthia. Why was it necessary that Jesus return from the dead, for all these things you have mentioned, and so many more, to be possible?" Mrs. Brown turned to Alice whom she felt sure had something to say.

"I've been thinking about that," said Alice. "If Jesus was just dead and buried, it would be the most terrible thing! It would mean that he was just an ordinary man like us, and didn't know any more about God than any of the other men who thought about God. After all the claims He made about Himself, it would mean that He had been all wrong, fooled about God, and that He really died for nothing. Then, of course, we couldn't trust Him, and we'd be completely in the dark about God, the way so many of the people in Miss Wilson's pictures were. By bringing Jesus back from the dead, God showed us that we can put our whole faith in Jesus and in what He says."

"Thank you, Alice," Mrs. Brown concluded softly. "The Easter story has made all the difference in the world, hasn't it? From being in the dark, the people of the world can pass into the light of God himself, if they are willing to believe that Jesus rose again. Let's just read what another Christian in another day had to say about this very subject we've been discussing, 'If He Had Not Returned!' Let's get our Bibles and read in unison I Corinthians 15 verses 1 to 20."

Books you'll like!

(REVIEWED by LEETA McCULLY CHERRY)

ESPECIALLY FOR EASTER GIVING!

FOR THE small price of twenty cents apiece, we have in our Publications Department, a whole series of the loveliest small Booklets, most excellently written, and beautifully illustrated in full colour, which I am sure our readers would like to know about—especially now, when small Easter gifts and cards of Easter remembrance are so much in our minds. These—any one of them—can give so much lasting enjoyment, worth-while information, real guidance and inspiration, that they possess a much greater value than the usual Easter card, or the average little gift, and there are so many places where they would be most warmly welcomed and appreciated! For the small gifts which the Sunday School teacher likes to give her class; for the children whom Grandmothers and fond Aunties love to remember; for the shut-ins and the older folk; instead of cards for those in Nursing Homes, Hospitals, and Residences for Senior Citizens—for anyone, indeed, who appreciates good reading, and the comfort which the great thoughts and promises of the Bible can bring to them, these small religious Booklets are filled with value and appeal.

For younger readers there are three very splendid Booklets—Jesus, Our Best Friend; Jesus, Our Teacher; and Jesus, Our Master—all of which are especially written in short, easily-understood sentences, with large clear type, and each of which closes with a Questionaire, which the child can fill-in after he has become familiar with the stories. "The Giver of Every Good Gift" is another of these fine little books for younger children, and for older boys and girls, there is "Heroes Who Chose The Right"— stories of Elijah, Jeremiah, Daniel; Shadrach, Meschack, and Abednego; Esther, Nehemiah, Zacharius, John, and other well-known people of the Bible; "Victorious Christian Living", which anyone of any age could read with interest and profit; and "Books of the Bible", which gives a brief description and resume of each book of the Bible.

For the Adult reader, whether young or old, any of these booklets would be well worth possessing, and reading over many times—"Prelude to Prayer", prepared by James De Forest Murch; "Favorite Psalms", presented under the themes of Confidence; Worship, Blessing, Hope, Meditation, Thanksgiving, Justice, Trust, Compassion, Serenity, Bounty, Courage, and Deliverance; and a series of very beautiful 16-page booklets handsomely illustrated by Wilbur G. Adams, and with a presentation frontispiece which makes it a very personal gift indeed. Some of these are—"Portals To Bible Study"; "Words of Cheer"; "Prayer Time"; "Precious Promises"; and "Bible Treasures". All of these booklets are well illustrated and outstanding value at the price—20c.

TO MY SON— FAITH AT OUR HOUSE

By Dale Evans Rogers

This is a most unusual book, of deep spiritual significance, and deeply touching in its appeal. It is written by Dale E. Rogers, who, with her husband, Roy Rogers, is familiar to thousands, both on the screen and in television, and it is a series of letters to her son, Tom—the beloved son of a former marriage, who has meant so much to his mother's faith and sincerely deep religious convictions. Here, in these revealing letters, is unfolded the great experience of a searching soul, starting in darkness and selfishness, and now richly blessed in strong belief and practical Christian service. In this book of letters Mrs. Rogers writes intimately and beautifully of how faith came to her, and to her husband, and of how it is running as a spiritual transfusion into the lives of her children. With three children of their own, this fine Christian couple have adopted five others of differing nationalities, and now have one of the happiest Christian homes and families in Hollywood, where so many marriages suffer defeat and separation. "Christianity is positive and powerful. Let us be about our Father's business of doing good; let us criticize less, and pray more!" These are the words with which Dale Rogers closes her final letter to her son—and her book—and in those words I think she epitomizes the fullness of her faith. This is a book well worth reading. Price $2.00.

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HAVE FAITH!

Canst thou take the barren soil,
And with all thy pains and toil,
Make lilies blow?

Thou canst not! O helpless man,
Have faith in God.
He can!

Boys and Girls!

"THE MOVING"

by MARGARET W. FERGUSON

"GOSH MOM", said 10-year-old Bobby, as he stuffed a peanut butter sandwich into his mouth, "do we really have to move?"

Mrs. Aiken glanced up from the carton into which she was packing dishes and said "Now Bobby, how many times are you going to ask that question? I've told you, over and over again, that the piano factory is moving to a smaller town. People aren't buying as many pianos as they used to, and high taxes in the city have forced the firm to move. Your Dad has been with them for 15 years and has learned the business well, so naturally he wants to go where he can continue to make piano keys and actions."

"Jeepers, Mom, what about all my pals on the street? I'll have to leave them behind, and the boys in the Church School, and what shall I do on Friday nights with no Explorers to go to?"

"Most likely they'll have Explorers in Trenchville," said Mrs. Aiken, as she closed the carton and began wrapping glassware in tissue paper.

A week later the Aikens were nicely settled in Trenchville. Fortunately their move came early in September and Bobby only missed a few days of the new school term.

"Got any apples, Mom?" called a voice, as the side door banged open. "I've brought Brian home to play with me."

Brian was introduced to Mrs. Aiken and she gave them each an apple, then off they went to play catch in the field across the road.

At dinner that night Bobby wasn't the disappointed lad who had left the city. He was full of all the interesting things Brian had told him. He had found that in Trenchville you go swimming in the creek, instead of in an artificial pool, and you can fish there too! In winter you can skate on the old mill-pond, and, when the snow is deep, the Church School teachers get sleighs filled with straw from some of the rural members, and they take all the children for a sleigh-ride, then back to the Church hall for hot chocolate and doughnuts!

"Do you know one thing I found out Dad?" said Bobby while he helped mother bring in the dessert. "They have got an Explorer group at Knox Church, but it's only for GIRLS! Brian says he has never heard of Explorers for boys, so I told him about my uniform and about Allan Jarvis our Counsellor, and about all the interesting Explorations we had.

"Brian said, 'That's news to me! There must be about six fellows my age, around here—why don't we start Boy Explorers?' "

There was a slight pause while Bobby finished his last bite of pie, then he said, "Say Dad, how about you being an Explorer Counsellor?"

"Not me," said Mr. Aiken. "I wouldn't know where to begin."

"But Dad, all you have to do is get the Manual—it tells you everything! The Motto, Prayer, Purpose, —just everything; and it even tells you about the Explorations."

"Well son", said Mr. Aiken, "I'm just beginning to get settled to work here, but I promise you I'll think about it, and let you know my decision in a few weeks."

Bobby was satisfied with that answer for the time being and went off to have another game of catch before it got dark.

(Note: Watch for the next issue of Glad Tidings and learn what happenend at Bobby's new Church home.)

* * * * * * * * *

1959 — World Council of Churches Refugee Year

The United Nations High Commissioner for Refugees has set in motion a campaign "to close the Refugee Camps throughout Europe by 1960", and to that end has declared 1959 a World Refugee Year. The World Council of Churches has joined with all other voluntary agencies in this attempt to solve the refugee problem in Europe, by also observing 1959 as "Refugee Year", and Dr. Edgar H. S. Chandler, director of the W.C.C. Service to Refugees, has said that for the first time in history it *is* possible to look forward clearly to the solving of the refugee problem in Europe, which has been such a heartbreak to all thinking Christians.

The World Council of Churches is one of the principal voluntary agencies in the field of refugee work, and, working through this Council, the Churches have resettled more than 200,000 refugees, since the World Council of Churches came into existence ten years ago. More than a million dollars was given for the Hungarian crisis alone. By the end of 1957, of the 200,000 Hungarian refugees who were forced to flee from their own country, at the time of the revolution, all but 16,500 had been helped to find new homes. "It was," said Dr. Edgar Chandler, director of the Service to Refugees, "the most amazing refugee event in history!"

From Geneva comes the report that in the eleven months from

January to November of 1958, the World Council of Churches' Service to Refugees moved 8,671 refugees to new homes, and lists movements from 33 countries of emigration to 33 countries of immigration. 3,052 of these refugees were moved to Australia; 2,603 to the United States; 1,200 to Canada, and 836 to Brazil. These four countries received the largest numbers.

The biggest refugee accomplishment of 1958 was the transfer to South America of 500 "Old Believers", members of a farming community coming from the Russian Orthodox Church, who had lived in North China since 1919 and 1920. It required years of Council negotiations on their behalf, with Governments and inter-government agencies, before these people could be permitted to leave, but now these persecuted, but still staunch, "Old Believers" are moving into homes which they have built on a 6,000-acre tract of land in the state of Parana, Brazil, where they have been re-settled by the World Council of Churches. Dr. Chandler says that Argentina, Brazil, and Australia, have already taken large numbers of the White Russian refugees in Shanghai, whose plight is considered to be the worst of the 10,000 European refugees in China. They are said to be on the border of starvation. Despite this critical situation, help is seriously hampered by the lack of the funds necessary to cover transportation costs from Shanghai to these friendly countries who would take in many more, were it possible to get them there.

The problem of European refugees in China is one of the serious difficulties before the W.C.C. in 1959, as, indeed, it has been for some time. For the first time, large numbers of these people have visas, possibilities of exit permits from China; and opportunities for resettlement overseas—but, alas, there is not enough money to move them! There are at least ten to twelve thousand such Europeans in China —waiting, and still hoping. Dr. Chandler says "We are challenging the world to help these people who have fled Communism twice!" The influx of European refugees from the mainland of China into densely-populated Hong Kong has created a multitude of urgent problems, and, in addition to these, from another source, we learn that about some 700,000 Nationalist Chinese have crowded also into Hong Kong, "Where they evidence one of the most tragic plights seen on the face of the earth. No hope is given for any possible migration for them. Only starvation and disease walk with them in comradeship!"

Most of the Yugoslav refugees, who came into Austria and Italy and whom the W.C.C. helped to resettle, were political exiles, under twenty-five years of age and single. These men are always turned back at the border if they come merely for economic reasons. As with the

Greeks, who were helped to return from Russia to their motherland, twenty-five to thirty percent of these people are Protestants. This Refugee Story has seemed an unending one, and certainly the entire problem cannot possibly be solved in a "Refugee Year", but, to quote the words of Dr. Elfan Rees, who represents in Europe the Commission of the Churches on International Affairs, "given real concern and effort, we *can* solve the problems of many more refugees than we do in the average year of indifference!" Let us remember this "Refugee Year" particularly, in our interest and in our prayers, for isn't it one of the finest and most vital Christian efforts which could possibly be put forth by the combined efforts of a World Council of Christian Churches, and those supporting them?

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THROUGH THE SOCIETY

BRITISH COLUMBIA

MISS ANNIE O. ROBSON,
2255 W. 40TH AVE.,
STE. 5,
VANCOUVER, B.C.
PRESS SECRETARY

KAMLOOPS - OKANAGAN PRESBYTERIAL — In St. Andrew's Presbyterian Church, *Armstrong,* B.C., the ladies of six neighbouring Protestant Churches were gathered together to hear Miss Ellen Douglas, of *New Westminster,* B.C., tell of her work as Hospital Visitor in urban *Vancouver* and *New Westminster*. Following the meeting, tea was served by the ladies of St. Andrew's Church.

Miss Douglas was Guest Speaker, also, at the Thank-Offering Meeting of the W.M.S. Auxiliary of this Church, when President, Mrs. K. B. McKechnie, presided and conducted the Devotional Service. At this meeting, using coloured slides, Miss Douglas told of her former work in the *Bhil Field* in *India.* Mrs. J. R. Whitaker was presented with a Life Membership Certificate and Pin. Refreshments were served by the W.M.S. ladies.

At *Vernon,* B.C., Knox Presbyterian Church celebrated its 21st Anniversary with a Congregational Supper Party. Dr. D.McC. Black was Master of Ceremonies at the Programme following.

The W.M.S. Auxiliary of this Church has been saddened by the recent death of Miss Annie L. McPherson, a valued Life Member of this Auxiliary for many years, and a devoted worker in her Society.

VICTORIA PRESBYTERIAL — At the Christmas meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, in *Nanaimo,* B.C., a Life Membership was presented to Mrs. J. Alexander, in recognition of her outstanding contribution to the work of the W.M.S. Auxiliary of her Church. President, Mrs. F. E. Adolph conducted the ceremony; Mrs. A. Rowan gave the address and Mrs. D. Peffers presented the Life Membership Certificate. Mrs. Alexander's eleven-year-old granddaughter, who is herself a W.M.S. Life Member, pinned the Membership Pin on her Grandmother's dress, and Mrs. J. W. Evans, wife of the Minister, closed the ceremony with prayer. In the Auditorium, gay with holly and Christmas lighting, the Explorer Group gave several musical selections, and some 65 members and guests enjoyed the holiday refreshments arranged by Mrs. Szasz, and served by Mrs. H. K. Young, Mrs. D. Jamison, Mrs. W. Philip, and Mrs. A. Defelice.

Mrs. R. H. Cox was re-elected President of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Victoria,* B.C., and a Life Membership was presented at this Annual Meeting to Mrs. D. A. MacDonald by Mrs. Cox, on behalf of the Auxiliary. All Annual Reports showed a year of progress and attainment, and it was with deep regret that the resignation was accepted of Mrs. G. Cordiner, who, in her faithful work as Recording Secretary for the past 10 years, had missed but two meetings. The Devotional Service from the December Glad Tidings was used at this Meeting, and was much appreciated.

WESTMINSTER PRESBYTERIAL—The Afternoon W.M.S. Auxiliary of Kerrisdale Presbyterian Church, *Vancouver,* has lost one of its oldest and most beloved members in the recent death of Mrs. Robson, who is the mother of Miss Annie O. Robson, Press Secretary for *British Columbia.* Mrs. Robson was one of the original members of the Kerrisdale W.M.S. Auxiliary, which was organized in 1912, and after the disruption of our W.M.S. work in 1925, she was Synodical Treasurer for *British Columbia* for some years. As the oldest member of the Congregation, she officiated at the turning-of-the-sod ceremony for the new Kerrisdale Church, which was opened in 1957. Her life was an inspiration and encouragement to all who knew her, and warm sympathy is extended to her daughter in her loss.

An impressive event took place at St. Andrew's Hall, at the University of *British Columbia* when Miss Annie G. Hill, of *New Westminster,* B.C., presented a Memorial Bell and Tower, in remembrance of her parents. The Rev. John A. Ross, Dean of St. Andrew's Hall, conducted the Service of Dedication and unveiling of the plaque, and then presented the key to the Hon. Mr. Justice A. M. Manson, as Chairman of the Board of Managers of St. Andrew's Hall. The Inscription reads—"To the glory of God, and in affectionate remembrance of her father, Arthur E. B. Hill, B.A. Sc., (McGill); M.Inst.C.E. (London, England); M.E.I.C., B.C.L.S.; and her mother and step-mother, this Bell and Tower were presented by Annie Graham Hill, B.A., December, 1958. "Honour Thy Father and Thy Mother."

The Bell, cast at Breslau, Ontario,

was rung for the first time on Christmas Eve. Following the Ceremony, tea was served, and Miss Hill's godson, Jimmy Wright, with his twin brother, Timmie, presented to Dr. Ross, as a gift from Miss Hill, a minister's Communion Set. Dr. Ross said the Tower and Bell was "a dream come true", and both gifts deeply appreciated. Miss Hill is Glad Tidings Secretary for Westminster Presbyterial, and a Life Member of the W.M.S.

ALBERTA SYNODICAL

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA.
PRESS SECRETARY

EDMONTON PRESBYTERIAL — 48 girls and leaders attended, when Strathcona C.G.I.T. were hostesses to other Presbyterian groups in the city. Each group was responsible for a part of the programme. Miss Norma Kennedy spoke to the girls on "Choosing a Vocation." Miss Isabel Taylor told of the activities of Formosan girls. Members of the adult group were invited to come and hear Miss Taylor and a social half-hour followed. The Rev. W. O. Nugent pronounced the Benediction.

PEACE RIVER PRESBYTERIAL — The newly organized C.G.I.T. group held a joint Affiliation and Christmas Vesper service in McQueen Memorial Church, *Brownvale*. The Rev. H. W. Grove presented the Affiliation Badges to the girls and their leader, Mrs. H. W. Grove. Mrs. T. Hoover, President of the Women's group, took part in the service, conducted by Miss Gail Evans. All the girls took part. This is the first C.G.I.T. group and the first service of this kind in *Brownvale*.

RED DEER PRESBYTERIAL—*Carstairs* W.M.S. Auxiliary finished the year with a Christmas party. Each woman brought a slice of her Christmas cake. Gifts were collected for the Edmonton Hospital visitor. A Memorial was held for Mrs. Grace Kirkland, a late Life Member. Elections were held and all departments reported a satisfactory year.

SASKATCHEWAN SYNODICAL

MRS. W. W. DOUGLAS,
307-2ND ST.,
WEYBURN, SASKATCHEWAN.
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — The General Report from this Presbyterial shows encouraging activity. In *Assiniboia,* the "Ruby Walker Affiliated Group" became an Evening Auxiliary of the W.M.S. They sponsored a Congregational Meeting for their Easter Thank-Offering, with native-born Miss Miriam Wheeler, Guest Speaker, showing slides as she told of her work as Missionary with the European Evangelist Mission in *France*. Another highlight was a visit from the Rev. Neil Ramsaroop, of *British Guiana.* The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Swift Current,* reports a year of progress.

In *Moose Jaw,* a very successful "Newcomers Tea" was held by the Friendship Circle of Knox Presbyterian Church. Four members of this Group attended the Training Centre held in Luther College, *Regina;* the W.M.S. Auxiliary of this Church joined the Friendship Group in the presentation of a framed Life Membership Certificate from the Auxiliary and a gold pin from the Group to Mrs. M. S. McLean; and Mrs. W. Kelly was honoured with a gift from the W.M.S. Auxiliary upon her retirement as President, after eight years of devoted leadership in the Chair.

The W.M.S. Auxiliary of Knox Church, *Moose Jaw,* held a Mother-Daughter Banquet for the C.G.I.T. Group, with many special guests attending. After the "Sing-Song", the Initiation Service was conducted in the Sanctuary followed by an interesting talk by Mrs. D. Lane on "What the Uniform Stands For".

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVENUE,
WINNIPEG, MANITOBA.
PRESS SECRETARY

BRANDON PRESBYTERIAL—When the C.G.I.T. Leaders from Brandon Presbyterial met in First Presbyterian Church, *Brandon,* Manitoba, they were welcomed by the Girls' Work Secretary, Mrs. E. W. Harper. The Regional Secretary, Mrs. J. D. C. Smith, introducing the Mission Study, explained the Theme, Purpose, and Contents of the Study Packet. The "Go-Getting Girls" song was learned by the Leaders. Miss K. Macdonald, of Southminster Presbyterian Church, *Brandon,* displayed Posters and Slogans, and demonstrated their use in arousing interest in the study of Canada.

Mrs. J. Bell and Miss P. Findlay, of St. Andrew's Presbyterian Church, *Brandon,* accompanied by the Presbyterial President, Mrs. E. Leeson, taught the group of songs used in connection with the Study, and Mrs. Harper discussed the Resource Materials available to Leaders, to help in their task of promoting Christian Education in the lives of our Teen-Age girls.

Mrs. R. J. Hood, Synodical Girls' Work Secretary, of *Carberry,* told of the Offering Project, the Service of Affiliation, and the new Membership Card to be given each teen-age girl who is a member of a Group affiliated with the W.M.S. Role-playing, with group participation, was demonstrated by Mrs. R. A. Davidson, of First Church, *Brandon;* and Mrs. D. Crandle of this Church illustrated the Synod Boundaries on the map of Canada, telling of the various kinds of Mission Work being carried on in each Synod.

Tea was served by Mrs. D. Gray and Mrs. R. Adolph, of First Church Study Group, while Leaders enjoyed looking over the Book Display. Mrs. Harper briefly reviewed some of these books, and gave a list of Resource Books available in the Presbyterial Library. Led by Mrs. J. D. C. Smith, many topics relative to the C.G.I.T. Programme were discussed, and the Conference was closed with the Worship Service conducted by the Rev. Davidson.

WINNIPEG PRESBYTERIAL — President, Mrs. A. Dudgeon conducted the Devotional Service at the Annual Meeting of the W.M.S. Auxiliary of the Presbyterian Church, of *Morden,* Manitoba, held at the home of Mrs. C. A. Buchanan. The highlight of the meeting was the presentation, by Mrs. Dudgeon and Mrs. Buchanan, of a Life Membership Certificate and Pin, to Mrs. E. C. Henderson, a Past President of the Auxiliary, whose service had always been faithful and untiring. It was a happy coincidence that this Presentation took place on Mr. and Mrs. Henderson's 39th Wedding Anniversary. This busy Auxiliary reports all commitments met and exceeded in 1958.

Celebrating their 70th Anniversary, the W.M.S. Auxiliary of Knox Presbyterian Church, *Selkirk,* held a Special Service in the Church, with the Rev. Dr. Gardner Dickey conducting the Service. Mrs. S. V. A. Gordon, of *Winnipeg* Presbyterial was the Guest Speaker, and stressed the importance of "Planning For The Estimates" each year. Special choir music was enjoyed, and at the friendly hour following the Service, President, Mrs. J. Robertson welcomed some eighty guests, and Mrs. D. R. McLeod, a Life Member for over 35 years cut the Birthday Cake.

Mrs. L. Jones brought greetings from First Presbyterian Church, *Winnipeg,* and, from St. James Church, *Winnipeg,* Mrs. Bradley brought the greetings. A large number of men, as well as women from all Church Groups were present, despite the adverse weather, thus emphasizing the vital place the W.M.S. Auxiliary holds in the Church life.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONTARIO.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Hanover,* presented Life Memberships, to Mrs. A. Mackey, a Home Helper, and Miss R. M. Threndyle, C.O.C. Leader, at a Special Meeting when Miss Jean Love sang, and Mrs. Andrew was Speaker.

The Jessie Clow Evening W.M.S. Auxiliary, *Owen Sound,* brought gifts for the Canadian Save the Children Fund to their Christmas Party; and Mrs. S. Moore Gordon, on furlough from *Formosa,* was Guest Speaker at the *Owen Sound* Senior W.M.S. Auxiliary.

CHATHAM PRESBYTERIAL — Miss Dorothy Douglas, of *Formosa* was Guest Speaker at the Family Night of the W.M.S. Organizations of First Presbyterian Church, *Chatham.* Miss Douglas was also a recent Speaker at the W.M.S. Auxiliary of Knox Presbyterian Church, *Wallaceburg.*

Mount Zion Auxiliary of the W.M.S., *Ridgetown,* presented a Life Membership to Mrs. H. Smythe, and Mrs. R. Goodbrand gave to Miss J. Morrell, a Junior Membership and Pin.

In *Windsor,* Mrs. Thomas Cooper is President of Knox Senior Auxiliary of the W.M.S. Gifts were given to the Children's Ward of Grace Hospital by the members of the Ellen Douglas W.M.S. Auxiliary of Knox Church. Officers of this Auxiliary were installed by Mrs. Cyril Lacey. The Rev. D. MacLeod spoke at a recent meeting of the St. Andrew's Senior Auxiliary, when Mrs. D. Hyland and Mrs. L. Allen sang a duet. Two bales of clothing from this Auxiliary went to help in the good work of Evangel Hall, *Toronto.*

Miss Isobel McConnell was Guest Speaker at the 25th Anniversary of the Isobel McConnell Auxiliary of the W.M.S., *Leamington.* Former members were present from *Detroit, Windsor, Chatham* and *London;* and the four W.M.S. Auxiliaries of the Church combined to present an Honorary Membership to Mrs. H. Cleghorn.

HAMILTON PRESBYTERIAL—In New Westminster Church, *Hamilton,* a Young Women's W.M.S. Auxiliary has been newly organized, with Miss Dorothy Johnston, President. Other officers are Misses Beverley Bannerman, Pat Logan, Enid Miller, and Judy Craig.

Dr. Marion Powell was Guest Speaker, in St. Paul's Presbyterian Church, *Hamilton,* when the Senior W.M.S. Auxiliary celebrated its 75th Anniversary, and the Home Circle Auxiliary W.M.S. marked its 80th Anniversary.

The Elizabeth Lyle W.M.S. Auxiliary of Central Church, *Hamilton,* presented Honorary Memberships to Mrs. T. R. McCaw and Mrs. N. A. Powell. The Rosalind Goforth Evening Auxiliary of the W.M.S. of New Westminster Church, *Hamilton,* welcomed over 100 members and friends to its 25th Anniversary celebration, when Mrs. Lloyd Fleming, former nurse at *Armagh,* was Guest Speaker. At a later meeting this Auxiliary gave Life Memberships to Mrs. Archie Barr, and Miss Bonita Westcott.

From St. Enoch's Presbyterian Church, the Ruby Walker W.M.S. Auxiliary presented a Life Membership to Mrs. Mariano Di Gangi; the Senior W.M.S. Auxiliary to Mrs. R. Whyte; the Margaret Allen W.M.S. Auxiliary, to Miss Bernice Brown and Mrs. H. Ferguson. The King's Daughters W.M.S. Auxiliary, of St. John Presbyterian Church honoured Mrs. George Marsh; Kannawin W.M.S. Auxiliary gave Life Memberships to Mrs. James Devine, Miss Jessie Hopkins, and Mrs. J. Cruikshank.

At the meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Ancaster,* Mrs. D. G. Cassidy and Mrs. J. P. Stewart were presented with Life Memberships and Pins. The Guest Speaker was Mrs. T. G. M. Bryan.

HURON PRESBYTERIAL — In song and story, the *Arthur* W.M.S. Circle of Knox Presbyterian Church, *Goderich,* presented the Programme at a meeting of the Barbara Kirkman W.M.S. Auxiliary, *Seaforth.* Miss B.

Woodruff, Deaconess at Knox Presbyterian Church, *Goderich,* was Guest Speaker at the Senior W.M.S. Auxiliary Meeting in First Church, *Seaforth.*

LONDON PRESBYTERIAL — *Wallacetown* W.M.S. Auxiliary celebrated its 50th Anniversary, with Mrs. Mildred Gehman, Reg.N., of the Christian Medical College, *Vellore, India,* the Guest Speaker. Also taking part were Mrs. Neil McKellar, Mrs. G. Cameron, Mrs. M. Graham, Mrs. F. McPherson, Mrs. C. Blue, and Mrs. A. Leckey. At the meeting of the W.M.S. Auxiliary of Elmwood Avenue Presbyterian Church, *London,* a Life Membership and Pin were presented to the Treasurer, Miss Ella Garbeg, and pins to Mrs. Leslie Hartwick and Mrs. E. J. Kent. Miss Dorothy Douglas spoke at a combined meeting of *South Nissouri* and *Dorchester* W.M.S. Auxiliaries; and the Rev. J. Fleming was the Speaker at *West Lorne* W.M.S. Auxiliary.

MAITLAND PRESBYTERIAL — *Teeswater* W.M.S. Auxiliary heard Miss Dorothy Douglas tell of her thirty years as a missionary in *Formosa,* and also held a Special Remembrance Day Service at a recent meeting.

NIAGARA PRESBYTERIAL—This Presbyterial has been greatly blessed and inspired by their recent Missionary Speakers—Miss Dorothy Douglas at St. Andrew's Church, *Fort Erie;* St. Giles Church in *St. Catharines;* and in *Beamsville;* the Rev. S. M. and Mrs. Gordon at Knox Church, *St. Catharines;* the Rev. Donald and Dr. Marion Powell at historic *Stamford.*

PARIS PRESBYTERIAL—At Norwich W.M.S. Auxiliary Meeting, Mrs. J. K. West gave a fascinating account of a recent tour of *Europe* with her husband, the Rev. J. K. West of Alma Street Presbyterian Church, in *St. Thomas,* who showed beautiful coloured slides of the trip, to illustrate Mrs. West's address.

SARNIA PRESBYTERIAL — The Paterson Memorial W.M.S. Auxiliary, *Sarnia,* entertained *Bear Creek* W.M.S. Auxiliary, when the Guest Speaker, Mrs. G. A. Gordier, *Alvinson,* spoke on "The Heart of Prayer." Seven Life Memberships were presented at this meeting.

STRATFORD PRESBYTERIAL — *Avonton* Young Women's Auxiliary of the W.M.S. presented a Pulpit Fall, and Communion Table-Runner to their Church, and these were dedicated by the Minister, the Rev. L. Barclay.

At a Sectional Meeting held in Burns Church, *Milverton,* Mrs. H. Nickel, presided, and Mrs. T. L. Scott of *Cromarty* told of the benefits of attending the *Belleville Training School* last summer.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO.
PRESS SECRETARY

NORTH BAY PRESBYTERIAL — An interesting film, "Seek Ye First", was shown at the combined Ladies Aid-

W.M.S. Auxiliary Meeting of First Presbyterian Church. Held at the home of Mrs. J. H. Teasdale, the President, Mrs. G. R. Burnside, was signally honoured by the Group, which decided that henceforth they will be known as the "Jennie Burnside" and they presented to their President a Life Membership Pin, with a corsage of yellow roses. The framed Life Membership Certificate was presented to Mrs. Burnside, on behalf of her family, by her daughter, Jessie.

PETERBOROUGH PRESBYTERIAL—St. Paul's Senior W.M.S. Auxiliary, of *Port Hope,* accepts with deep regret the retirement of Mrs. Wm. Purvis, who has been Secretary of their Auxiliary for the past 21 years, and an active member for 26 years. During her long years of membership in the W.M.S., Mrs. Purvis has held office, also, at *Columbus,* Ontario, has served in various offices in the Peterborough Presbyterial, and to her goes the credit for organizing the Young Women's Auxiliary of the W.M.S. of St. Paul's Presbyterian Church, *Port Hope*. It is the hope of this Auxiliary that they may still for many years enjoy her wise guidance in W.M.S. official procedure, and the benefit of her experience and ability.

SAUGEEN PRESBYTERIAL — Miss Ruby Walker, Regional Secretary, reported to the Executive of this Presbyterial at their meeting in St. Andrew's Presbyterian Church, *Mount Forest,* on her two weeks of visitation there. Her Chart of Congregations showed comparatively few women and children actively engaged in W.M.S. work. Although she found many consecrated workers, the lack of trained Leaders is the serious problem. Her visits, however, have aroused much enthusiasm and interest, and it is hoped that several new W.M.S. Groups will now be formed.

TORONTO EAST PRESBYTERIAL—The Guest Speaker at the W.M.S. Auxiliary of the Presbyterian Church in *Whitby* was the Rev. F. Knox, who told of his work in the *Bhil Field, India.* Life Memberships were presented to Mrs. E. Guthrie, a former Secretary, and to Mrs. H. Porter, Mission Band Leader for many years. Much regret was expressed at the resignation of Mrs. D. Marshall, who for eighteen years has served as Auxiliary President.

The Business Women's Evening Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Toronto,* celebrated their 25th Anniversary, with many friends and former members present, and Guest Speakers, two young Deaconesses —Miss Boddhu and Miss Changur, of *British Guiana.*

The Agnes Johnston Evening W.M.S. Auxiliary of Riverdale Church, *Toronto,* also celebrated a 25th Anniversary, when Life Memberships were presented to Mrs. McDougall, in memory of Miss C. Murray, and to Mrs. F. Sherwin. The "Highlights of the years" was given by Miss I. Anderson, and the meeting closed with prayer, after which a Social Hour was enjoyed.

WEST TORONTO PRESBYTERIAL — The W.M.S. Auxiliary of Knox Presbyterian Church, *Oakville,* during the year presented four Life Memberships and Pins — to Mrs. R. H. Archibald, Mrs. R. Brodie, Mrs. C. Hitchcox and Mrs. John Taylor. At their Annual Meeting, the Reports of all the Secretaries showed satisfactory progress in the different Departments, and at the close of the meeting a Social Hour of fellowship over the teacups was enjoyed together.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO.
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL—Members of the C.G.I.T. of St. Andrew's Presbyterian Church, *Prescott,* Ontario, held their Vesper Service in the Church, with a large congregation present. Sandra Millward, President, was Leader of the Service and all members participated. The Candle - Lighters were Caroline Wright, Wanda Dickey, and Sheila Shaw; Scripture passages and other readings were given by Sandra Millward, Janet Eastwood, Leroj and Indera Panesar, and Mary Julz. The Offering, received by four C.G.I.T. members, was dedicated by Kathleen Tetlock.

QUEBEC PRESBYTERIAL—A Special Meeting was held recently in St. Andrew's Presbyterian Church, *Sherbrooke,* Quebec, to hear Miss Lily Simpson, W.M.S. Missionary on furlough from *India,* tell of her work in the hospitals there. Slides of the country and the people gave added interest to her address. Members were present from *Melbourne, Richmond, Milan, Scotstown,* as well as from *Sherbrooke,* and all enjoyed hearing Miss Simpson. The Social Hour was a time of fellowship at the close of the Meeting.

* * * * * * * * *

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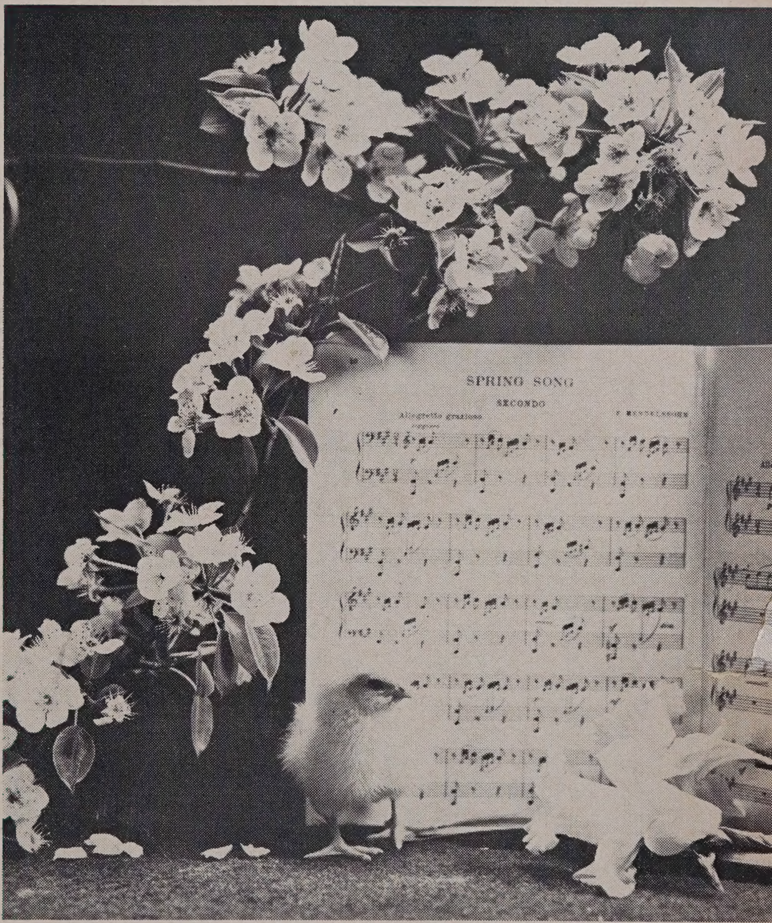

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Now comes lovely April, in her robes of green;
Blossoms blooming at her touch; breezes blowing soft and clean;
Dancing in the sunshine — smiling through the rain;
Heralding the glories of God's Springtime once again!

L. M. C.

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THE GLAD TIDINGS

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Editor—Leeta McCully Cherry (Mrs. Arthur J.)

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THE GLAD TIDINGS

VOL. XXXV TORONTO, APRIL, 1959 No. 4

Dr. Goforth and General Feng Yu Hsiang, the famed Christian general.

GOFORTH OF CHINA

by LT. COL. J .F. GOFORTH

Assistant Chaplain,
General National Defence Headquarters,
Ottawa

(This article has been written by Dr. Goforth's son at the request of the Editorial Committee to commemorate the 100th Anniversary of Dr. Goforth's birth on February 10, 1859.)

The text that comes immediately to mind as I attempt this article is: "*This one thing I do,* forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus". Phil. 3:13, 14. Jonathan Goforth was still a student in high school when he attended a service one evening and heard "the black-bearded barbarian", George Leslie Mackay of Formosa, plead for volunteers for the foreign field. From that moment until the day of his death over half a century later the missionary cause was his life and breath. His dedication to that cause was unqualified. Everything else, his personal needs, even his family, had to take second place. God's work always came first.

Jonathan Goforth was not an exceptionally talented person. He came from humble surroundings and had few of this world's refinements. He was only an average student. He was not a great pulpit orator. What made him stand out in his generation was simply that what he had, everything he had, was put at the service of his Master.

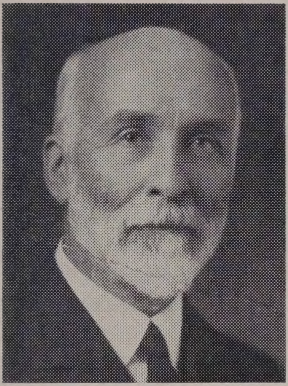
It might be supposed that there was something almost forbidding about such single-mindedness. No doubt there would have been—if it had been of the grim, tight-lipped variety. But it wasn't. Jonathan Goforth was a buoyant, cheerful person, as all who knew him will testify. He loved his work. During one particularly exhausting series of evangelistic meetings in Honan he exclaimed to my mother, "this is truly work that angels might covet".

Despite setbacks and disappointments, and there were many, his enthusiasm never flagged. Here is an excerpt from one of his letters: "I am sixty-five today . . . Oh how I covet, more than a miser does his gold, twenty more years of this soul-saving work". Later still, when he was well past seventy and totally blind, we catch a glimpse of him at Taonan on the Mongolian frontier. He is living in a cold, damp Chinese house, with a brick platform for a bed and the only other article of furniture a rickety camp chair. Three times daily he is led through deep drifts of snow to the chapel and back. Any complaints? If you had asked him, he wouldn't have known what you were talking about.

One day, he returned from a series of meetings at an out-station looking deathly pale and barely able to walk. My mother, greatly concerned, sent for the doctor. The diagnosis was "aborted pneumonia". On being questioned my father had to confess that he had been in severe pain for several days. "But why didn't you tell me?" my mother asked him. "Because I was afraid if you knew, you would keep me from my work" was the reply.

His was a simple, uncomplicated faith—but what doors it opened and what results flowed from it! He was convinced—no, let me put it more strongly, he KNEW—that there is no limit to what the Grace of God can accomplish, when men give God a chance. This was the heart and soul of his message—God's power to save to the uttermost. As I recall, conservative though he was in his theology, he had very little to say about hell and damnation. But he had much to say about Christ, the Mighty Redeemer.

During his last twenty-five years in China, Jonathan Goforth divided his time between intensive evangelization, which was his first love, and conducting revival missions for missionaries and native Christians. Calls for this type of work came to him from all parts of China and he was only able to respond to a fraction of them. In these missions his unvarying theme was "the fulness of the Christ life through the indwelling of the Holy Spirit". God, he insisted, intends that His people should be channels through which



Dr. Jonathan Goforth

Mrs. Rosalind Goforth

the Holy Spirit can flow. But if the channels are blocked, the Holy Spirit is impotent. How he loved to preach from the text: ". . . greater works than these shall ye do" John 14:12. God's promises, he declared, are not to be doubted. So the greater works are ours for the asking. All we have to do is follow Christ to the hilt and God will look after the rest. To missionaries and Chinese Christian leaders alike, carrying on their work so often in loneliness and discouragement, such a message brought a new lease of life.

Every obstacle was a challenge to demonstrate God's all-sufficient power. One of his favourite texts was: "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap" Eccles. 11:4. Perhaps it was a question of opening a new field. This meant employing evangelists, renting buildings to be used as chapels, and so on. But there were no funds available. In such an event Jonathan Goforth's policy was to start the work anyway, drawing on his own salary if necessary for the initial expenses and trust that the necessary funds would be forthcoming.

During the Boxer escape in 1900 he was severely wounded and lay for the better part of a day in a semi-coma. But when it became necessary to resume leadership of the missionary party and continue the journey, he struggled to his feet, despite my mother's protests, saying simply but without dramatics, "God will give me strength as long as He has work for me to do". In his last years, when despite ebbing strength he was still following the same arduous schedule as in the early days, my mother said that he was "like a man gropingly taking one step at a time". Truly, and in more than one sense, for he was then quite blind, he was walking by faith not by sight.

His custom was to rise at five in the summer and six in the winter, thus giving him one or two hours alone with the Bible and in prayer before the normal schedule of the day began. Before blindness overtook him, he had read the Bible from cover to cover, in the King James version and the Chinese translation, seventy-three times. My mother has left this testimony; "Jonathan Goforth LOVED the word. To him the simple reading of it was a delight. It was sacred, divine. How often have I seen him, when taking up his Bible to read, first uncover his head and in an attitude of deepest reverence remain so a few moments before beginning his reading. In this simple act we see the secret of his life".

Jonathan Goforth loved the Chinese people. He was completely natural and unaffected with them. There was no false pride, no sense of racial or cultural superiority separating him from them. He was one of them, and they felt it and they responded with a love and loyalty which it was moving to see. When he finally returned home after forty-six years' service in China he was showered with gifts by the Chinese Christians. But there was one gift which everyone felt set a seal, so to speak, to all his labours. It was a single Chinese character or hieroglyphic embroidered in delicate colours on white satin and framed. It was the Chinese word for "LOVE".

Jonathan Goforth was the storm centre of many a controversy. One bone of contention was the question of "higher criticism". He would not tolerate any tampering, as he called it, with his beloved Book, and he had no hesitation about making his position clear whenever the question came up. Another source of friction had to do with what he considered the lethargy of the home church. He simply could not restrain his impatience with those who did not share his sense of urgency for the salvation of a lost world. During a period of recession our church incurred a deficit of $166,000 and the word went out to the foreign field to retrench. This was too much for my father. He wrote back, "Retrench! When such an open door invites us! The deficit is staggering but that sum would not pay the tobacco bill of Canadian Presbyterians for one month! . . . It is so vast a sum that it would hardly keep the ladies of the Canadian Presbyterian Church in face powder for one year. Are we not insulting Him who paid our debt on Calvary?" Needless to say, a lot of people were offended by that kind of talk. Once, when he was home on furlough, one presbytery closed its doors to him. Others reacted differently. They winced and then dug deeper into their pockets.

Did he have any time to spare for his family, it may be asked? It is a good question. As I recall, his children did not bear him any resentment over the fact that he was so wrapped up in his work. Somehow we sensed that he was a man set apart. We were all more than a little in awe of him, and no wonder, considering the type of man he was. At the same time we loved and respected him profoundly. He was the kindest and gentlest of fathers, and on those occasions when he was able to escape from his duties and join with us in our games and hikes, we couldn't have asked for a more cheerful and spirited companion.

In the fall of 1936 Jonathan Goforth was invited to take a series of meetings in the Chatham Presbytery. He and my mother stayed with me in Wallaceburg where I was the minister. On the evening of October 7 I drove him to Wyoming, forty miles distant. He spoke for almost an hour. I had heard the address many times before, but it carried the same impact as always. Although in his seventy-eighth year, there was no apparent diminution in the conviction and urgency with which he had first begun to proclaim the "unsearchable riches of Christ" almost sixty years before. Afterwards we drove home and said goodnight. Early in the morning my mother called me to confirm her discovery. He had passed away quietly in sleep. His features were composed in an expression of perfect tranquillity.

* * * * * * * * *

A DAY

It may be sunny—it may be grey—
Whatever it is, it is God's own day!
A bit of His time He has lent to you
To learn some lesson—some task to do!

It may be bright with a sunlit track,
It may be shadowed with storm-clouds black;
But take it pluckily! Make it fair!
Show you are worthy to walk just there!

There may be song—or there may be none!
The world may praise you for work well done!
Or maybe, only Omnipotent Sight
Shall see—and judge your journeying nought!

But whether the road be rough, or end
With moss for footing its path, my friend,
Remember this, as you tread its way,
You must make it grand—it is God's own day!

PRAYER

by (MRS. J. H.) EDNA C. STAVELEY

Weyburn, Sask.

(Mrs. Staveley is the President of the W.M.S. Affiliated Group of Knox Presbyterian Church in Weyburn, Saskatchewan. Not only is her heart in our own W.M.S. work, but she has a deep and personal interest in the work of Missions in general, since one nephew and his family are Missionaries in Brazil, and a niece and her family are on the Mission Field in Africa.)

O God, Thou art great and greatly to be praised. Thy greatness is unsearchable — yet in Thy love and mercy, Thou hast made it possible, through Thy Son, for us to know Thee as our Heavenly Father to Whom we may come as to an earthly parent.

We come to Thee, humbly confessing our mistakes and failures. Wilt Thou forgive us and correct us as seemeth good to Thee.

We thank Thee for Thy church on earth, and pray that Thou wilt undertake for all the needs of our ministers of the Gospel and missionaries of the Cross and all who are active in Thy service. Grant to them, Thy richest blessings of understanding and wisdom, and a true knowledge of the wonders of Thy truth and grace.

In these restless and unsettled times, Father, we would bring before Thee our "Teen-agers", and all of our young people. May they seek and find Thee, learning to serve and love Thee, going forth in Thy strength to help bring Thy Kingdom on earth as it is in Heaven. We pray, O Lord that we, as older workers in Thy vineyard, may never be stumbling blocks in their way, but be living epistles that may be read and known by all, as followers and co-workers with Thee.

May we remember, O God, David's words to Solomon, "Be strong and of good courage and do it. Fear not, nor be dismayed, for the Lord God, even my God, will be with thee; He will not fail thee nor forsake thee, until thou hast finished all the work for the service of the house of the Lord."

With hearts filled with gratitude to Thee, our Father, we pray Thee to hear our prayer and answer it in accordance with Thy will, for we ask it in the name of Jesus Christ who is our Saviour.

Amen.

Annual Council Meeting

MESSAGE FROM THE PRESIDENT

by (MRS. A. G.) NELLIE M. THOMPSON

The Women's Missionary Society, W.D., of the Presbyterian Church in Canada will hold their forty-fifth Annual Council Meeting in St. Andrew's Presbyterian Church, Belleville, May 11-14 inclusive.

As we look forward to this time of Christian fellowship, we are aware of the responsibility involved in preparation for another year.

The meeting will be successful only when there is a proper balance between the responsibility of the group, and the responsibility of the individual delegate.

Each individual possesses something that a group can never possess —that is creative faculty. Progress depends upon imagination. It wasn't a missionary Society which saw the challenge of Africa. It was an individual.

Let us ask ourselves "how personally responsible am I"—

1. For the success of our Annual Meeting?
2. For the progress of our Society?
3. For the Mission of the Church today?

May we remember that the figure

St. Andrew's Presbyterian Church, Belleville, Ont.

in history who most profoundly changed the world was the figure of one who spent His earthly ministry working with individuals.

Let us pray that God may lay hold on the creative faculty of each delegate, and kindle it with Divine vision. Instead of being a part of today's problems, we might then become a part of today's solutions, as we work toward our primary end "The World For Christ."

* * * * * * * * *

Your Prayers are asked

—For those of our Staff who share the responsibility of placing students in summer appointments, that they be given divine wisdom and foresight as they make decisions regarding these appointments.

—For the students who go to summer appointments that they may have a deep sense of commitment and vision that will enable them to meet the needs of the people to whom they are sent.

—For the Boards and Committees of our Church as they prepare for and meet in their Annual Meetings that, as they review the work accomplished and plan for the months ahead, all that is done may be in accordance with the will of God.

—For all members of the Society that as they participate in Easter Thank-Offering Services, they may realize anew their individual responsibility in making the Good News of the first Easter known to the world.

—For the Formosan Presbyterian Church as it continues to take new responsibility as the members of the community of Christian Churches throughout the world. Pray for our W.M.S. staff working within that Church, Miss Geraldine Greer, Miss Hildur Hermanson, Miss Hazel Macdonald, Miss Margaret MacKenzie and Miss Isabel Taylor and Miss Dorothy Douglas, on furlough. Pray that we may be guided to answer the need for more Canadian leadership in this Church.

EVENING DEPARTMENT — BIENNIAL CONFERENCE

For the Synodicals of
Montreal and Ottawa, Toronto and Kingston, Hamilton and London

THEME: "HIS CHALLENGE, OUR CHOICE"

DATE: May 2 and 3, 1959

PLACE: Knox Crescent and Kensington Presbyterian Church—Montreal, Que.

SPEAKERS: The speakers will include:
Rev. J. S. McBride, B.A.
Rev. J. Charles Hay, B.D.
Rev. Clifton J. MacKay, D.D.

The Saturday evening speaker will be Miss Isabel Taylor of Formosa.

THE FINANCIAL STATEMENT

YOUR TREASURER, on behalf of Council Executive, is pleased to present herewith the General Fund statement of Receipts and Disbursements and the Synodical Givings to the Supply Fund. You will notice that our receipts for the year were $313,816.91 and our expenditures were $320,419.07. This means a deficit of $6,602.16. Furthermore, as the estimate for 1958 was $345,228.00 it also means that the Society failed by $31,411.09 to reach its objective. It is obvious, therefore, that whereas there has been a substantial increase in our givings, nevertheless such an amount is not sufficient to meet the present need, let alone the future need.

Why are we falling short of our goal?

Many practical reasons could be given, and many of them very sound ones indeed, but could it be that we are not sufficiently caught-up with the magnitude and urgency of our task, that is, "The World for Christ"? Once the doors of opportunity were flung wide open in many places. Now, we are facing the possibility that these same doors may be closing.

Too much stress cannot be laid upon the importance of our work in areas we have accepted as our field of service. Let us be inspired by our many fellow Christians in Asia who have grasped that spirit of individual responsibility.

MRS. I. G. SINCLAIR

We agree that we want to share with others the joy, happiness and peace that is ours in Christ! Do we recognize however, that this must mean for us, as individuals and as a society, selfless devotion, rededication of heart, mind and will, and sacrificial giving?

This may come to us only through diligent use of grace, that is prayer and communion with Him.

We cannot change nor alter the past, but the future is ours. God grant that we may walk in His steps, listening for His voice and acting in accordance with His will, so that all may be to His honour and glory.

Helen P. Sinclair, *Treasurer.*

WOMEN'S MISSIONARY SOCIETY (W.D.)
# of the
PRESBYTERIAN CHURCH IN CANADA

Statement of Receipts and Disbursements for the year ended 31st December, 1958.

GENERAL FUND

RECEIPTS:

Synodical Givings:

British Columbia	$ 12,000.00	
Alberta	10,220.00	
Saskatchewan	7,243.19	
Manitoba	10,670.47	
Toronto and Kingston	111,503.76	
Hamilton and London	104,004.13	
Montreal and Ottawa	50,887.89	
		$306,529.44
Individual Subscriptions	$ 6,835.07	
Individual Subscriptions held for 1959	447.60	
		6,387.47
Interest		900.00
		$313,816.91

DISBURSEMENTS:

National	$ 87,901.68	
Overseas	124,633.26	
Organization	45,009.06	
Publication	18,378.50	
Administration	24,189.14	
Grants	1,170.00	
Christian Literature	7,000.00	
Student	720.00	
General Contingency	70.50	
Public Relations	63.15	
Candidates	14.35	
Council Expenses	5,013.59	
Visual Education	1,034.30	
Insurance and Taxes	488.97	
	$315,686.50	
Payment for Special Gifts	4,732.57	
		$320,419.07

SUPPLY FUND

RECEIPTS:

Balance on hand, 31st December 1957		$ 20,619.75
Synodicals:		
British Columbia	$ 503.70	
Alberta	495.50	
Saskatchewan	326.00	
Manitoba	379.15	
Toronto and Kingston	4,562.87	
Hamilton and London	4,000.83	
Montreal and Ottawa	2,080.30	
		12,348.35
		$ 32,968.10

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CHURCH WOMAN'S PRAYER

Keep us, O God, from pettiness,
Let us be large in thought, in word and deed.
Let us be down with fault-finding
And leave off self-seeking.
May we put away all pretences
And meet each other face to face
Without self-pity and without prejudice.
May we never be hasty in judgment
And always generous.
Let us take time for all things.
Make us grow calm, serene, gentle.
Teach us to put into action our better impulses
Straight-forward and unafraid.
Grant that we may realize
It is the little things that create differences
And in the big things of life we are as one.
May we strive to touch, to know the great common woman's heart,
Part of us all.
And, O Lord God, let us not forget to be kind. Amen.

Taiwan Theological College — Christian Education Department

by MARGARET MACKENZIE, Formosa

Miss Margaret MacKenzie has recently been added to the staff of the Taiwan Theological College. She is working particularly in the development of the Christian Education Department.

ADVANCE seems to be the watchword of our age. It is not only true in the matter of the material world but making its impact felt in the life and work of the world church. The Church in Formosa is indeed pressing forward in the "March of Time." With every advance, new doorways swing open, new opportunities present themselves sometimes in unique and challenging ways, new tasks are ventured upon in faith, possessed and fired with a widening vision!

"The Church needs more trained leadership." "The Church needs leadership in specialized fields of service." These are the cries which are heard throughout our Universe and in the younger Churches it is a pressing need — a living cry.

As the Church in Formosa continues to strengthen and expand its organization — simultaneously it is confronted with a "vacuum" of trained leadership. To help in a small way to fill this developing and broadening "vacuum" and to strengthen the life and work of the Church through the medium of Christian Education the Taiwan Theological College has established a Department of Christian Education. In this Department young men and women, of Senior High School standing, are being offered a three-year course designed to fit them for vocations within the Church.

Since, at time of writing we have not as yet produced any graduates it is difficult to evaluate the contribution such trained leadership can and will give to the local Churches. It is a certainty, that, if these Christian Education graduates are assimilated into the total framework of the Churches' organizations they will bring a stability and deepened purpose to the life and activities of the various age groups within the society of the Church. It is our hope that the graduates will find their place as Directors of Christian Education in large congregations and in Leadership Training Institutes at Presbytery and rural area levels.

Since the inception of this new Department at the College interest

Girls in the Christian Education Course serving the noon meal in the new girls' Dormitory Dining Room, Taiwan Theological College. The W.M.S. contributed $10,500.00 toward its erection. The mural on the wall was done by Art Teacher, Mr. Chen, of Tamsui Middle School. It is Sun Moon Lake.

has been steadily rising on the part of those seeking such training. The first year (one and a half years ago) only five students were accepted. This past Fall on the basis of entrance examinations eleven students were admitted to the Course. Three of the eleven students are promising young men.

The present student boys are a group of dedicated young people eager and willing to give of themselves in service to others by thus preparing themselves for their important work for their Master, Jesus Christ.

Besides classroom lecture hours students are required to prepare and lead in local Church Sunday School, Young People's and Adult Groups. This practical work is supervised by a member of the College staff. A Seminar in practical work is also carried on whereby those participating in Church work have opportunity to learn from the experiences of one another under the guidance of a staff member. At the present time, in this connection, we are seeking to set up a Lending Library and Workshop of materials which could be used by the Christian Education and Theological College students in carrying out their practical work assignments. We trust this type of Lending Library and Workshop will prove adequate and valuable in promoting the profitable use of visual aids and improved teaching methods. It will require funds and supervision to build and sustain such a project in useful order.

During the Winter and Summer vacation periods the students will go out in teams into needy areas to conduct Daily Vacation Bible School, visitation campaigns; leadership training conferences and other needy short-term projects.

May this new venture in Leadership Training be under-girded by your prayer, support and interest. May those engaged in this important work be given an enlarged vision coupled with wisdom and guidance to press forward in advance for Christ in this land now.

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PRESBYTERIAN W.M.S. TRAINING CENTRES – 1959

Two W.M.S. Training Centres are being planned for the summer of 1959.

Place and Dates

—McMaster University, Hamilton, Ontario—JUNE 29 to JULY 3, 1959
—Luther College, Regina, Saskatchewan—JULY 13 to JULY 17, 1959

Purpose

To provide opportunities for those carrying leadership responsibilities in certain aspects of Women's Missionary Society work to grow —

- in an understanding of the Presbyterian Church and its work
- in their ability as leaders
- and in spiritual insight and fellowship

Who May Attend

—Synodical and Presbyterial
  Presidents
  Secretaries for:
    —Children's
    —Girls'
    —Young Women's
    —Evening
    —and Senior Work

—Officers of Adult groups in the W.M.S. (Senior, Evening or Young Women's, Auxiliaries, Affiliated or Associate groups).

—Others delegated to attend by adult groups in the Society.

Keep these dates in mind and watch for further publicity.

You and Your Auxiliary

KEEP UP WITH THE TIMES!

by (MRS. W.) RHODA GEGGIE

SOMEONE HAS SAID that one picture is worth a thousand words. In this television age manufacturers of every description are making constant and profitable use of this method to tell their story to us.

We have a story to tell. As women of the Church it is well for us to keep ourselves informed of all new methods and adapt them to our particular use.

Audio-visual aids have been developed over the years and today our Church has a varied selection of films, filmstrips and records available at small cost to all organizations. These cover the many phases of our Church's missionary endeavours, depict the gospel story in a living, moving manner, and tell the experience of some in relating the gospel to their lives.

In small or isolated groups, where it is not always possible to have speakers even once in a year, the audio-visual aids now available are of particular value and provide a wonderful stimulus.

The small group to which I belong meets in the various homes. A screen is rarely possible because of space but we have found that the plain, painted walls of today's homes and apartments serve our purpose very well. Since many more homes have record players than pianos, we have used recordings of hymns and sacred songs to add to the worship programme. Even a short filmstrip, together with a suitable Scripture reading and hymn can provide a programme long remembered.

However, to make wise use of these audio-visual aids we should realize that there are some pitfalls to avoid. It is not enough to take the slides, filmstrip, or film to our meeting, run it quickly through the projector, read the information provided (sometimes reading it for the first time ourselves, and sounding that way!) and then wait expectantly for the members to say how much they enjoyed it.

The announcers we see on T.V., or hear on the radio, giving their commercials are carefully trained and thoroughly conversant with every aspect of their product. We can do no less. Therefore, we must not make the mistake of thinking that sometime when we are too busy to plan anything else we will use some audio-visual aids for a quick, easy programme. Very little is to be gained by such use. They are not a substitute for other methods of telling our story and they were not devised merely for entertainment. When properly used, together with carefully chosen hymns, and Scripture reading, they can make a strong impact.

Many of the filmstrips now available come complete with recordings and the story is eloquently told against a background of music. But here is one horrible pitfall: preparation is essential or you may find you are looking at one picture and listening to a description of another! Be sure the person running the projector has run through the filmstrip with the recording in advance and knows when to change from one frame to the next.

Avoid last-minute preparation, read all the information thoroughly so that you are familiar with the story, then, when you are projecting it, you will find yourself able to tell parts of it in your own words. Plan to have a discussion at the end of the showing — or, if using a filmstrip, stop at an interesting point and ask a few questions to get a discussion going. In planning ahead, it is well to have a few questions ready for this purpose.

Remember, these audio-visual aids are just what they say — "aids" — they are not the only means of religious education but they have become a large factor in influencing the public mind. We are told that through them we can learn 35% more and retain fact 55% longer.

Don't be afraid to try something a little different. Step out! Use your imagination! We must keep up with the times and make use of all the wonderful aids that are available to help us plan more vital and interesting programmes.

Through the use of these aids you have the means of portraying vivid, moving pictures of other people, other countries, of social conditions here in Canada, and above all, of proclaiming the Gospel of Christ. Use visual aids carefully, use them wisely. You will benefit and your group will grow in knowledge.

NOTE:

In addition to projected visual aids about which Mrs. Geggie has written do not forget other types of visual aids which can be used to add interest to your meetings. For example — posters using suitable pictures which are related to the programme from papers and magazines; posters showing those who represent us in various parts of Canada and in other lands.

Some groups have made a map this year to illustrate the National mission work of our Church in Canada and the number of workers serving in the various areas.

Instructions for making a map of this nature are as follows:

1. Obtain a large map of Canada and cover it with a transparent plastic material which can be obtained for about 25c per yard.
2. Cut out tiny paper-doll figures from coloured construction paper, according to the number of workers in the various areas i.e. 11 for Chinese work, 6 Regional Secretaries, etc.
3. Obtain a package of assorted colours of stars and circles.

4. Make up a "key" to the map indicating the various colours of stars and circles which represent the various types of work — for instance, a red star could indicate the people in Chinese work.
5. As indicated by the "key" place a star or circle at the city or area on the map where the different types of work are located. A corresponding colour of star or circle should be placed on each of the paper-doll figures to represent the people serving in this type of work. — For example, if a red star indicated Chinese work then red stars would be placed at Victoria, Vancouver, Windsor, Toronto and Montreal as well as on 11 figures which could be placed together at the top of the map.
6. Both stars and paper-doll figures should be secured on the map with scotch tape. This makes it possible for the stars, etc. to be easily moved around to indicate any changes in workers or they may be completely removed and the map used for some other purpose.
7. A list of the National workers in Canada was given on page 15 of the November 1958 issue of "The Glad Tidings." A similar map might also be made to illustrate the Overseas work.

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In Remembrance

Mrs. Duncan J. MacLeod	Dunvegan, Ontario	Glengarry Presbyterial
Mrs. Peter Snider	Lancaster, Ontario	Glengarry Presbyterial
Miss Elsie Thompson	Bayfield, Ontario	Huron Presbyterial
Mrs. Colin MacLean	Montreal, Quebec	Montreal Presbyterial
Mrs. R. D. Smith	Montreal, Quebec	Montreal Presbyterial
Miss Janet Carnochan	Niagara-on-the-Lake, Ontario	Niagara Presbyterial
Miss Gwendolyn Langford	Niagara, Ontario	Niagara Presbyterial
Mrs. M. Watters Knauff	Ottawa, Ontario	Ottawa Presbyterial
Mrs. Fred Hamilton	Paris, Ontario	Paris Presbyterial
Miss Catherine McCammon	Paris, Ontario	Paris Presbyterial
Miss Ethel Nichol	Brantford, Ontario	Paris Presbyterial
Mrs. Wm. Watt	Brantford, Ontario	Paris Presbyterial
Mrs. M. Keith MacKenzie	Melbourne, Quebec	Quebec Presbyterial
Mrs. Thomas Shipman	Melbourne, Quebec	Quebec Presbyterial
Mrs. Charles Bowden	St. Mary's, Ontario	Stratford Presbyterial
Mrs. Beatrice Hayes	St. Mary's, Ontario	Stratford Presbyterial
Mrs. William Little	Atwood, Ontario	Stratford Presbyterial
Miss Katherine McCallum	North Easthope, Ont.	Stratford Presbyterial
Miss Martha E. Roulston	Milverton, Ontario	Stratford Presbyterial
Mrs. Harry Thomson	Toronto, Ontario	East Toronto Presbyterial
Mrs. S. A. Armitage	Eversley, Ontario	West Toronto Presbyterial

An Explorer Goes on a Special Mission

On behalf of the children of Canada who participated in the 'Shell-Out'' campaign for the United Nations Children's Fund (UNICEF), 11-year-old Mildred Kwan presents a cheque for $125,000 to Mrs. Adelaide Sinclair, Deputy Executive Director of UNICEF. Mr. John G. H. Halstead, Counsellor of the Canadian Delegation to the United Nations, Mrs. D. W. Heywood, Vice-Chairman of the Canadian UNICEF Committee and Mrs. Kwan were also present at the ceremony.

FOR ALMOST everyone, a visit to the United Nations' Building in New York City, is considered to be a wonderful experience. But to go there on a special mission is a privilege only a few have. On January 22, a little 11 year old Canadian girl, Mildred Kwan, had the honour of being chosen for this special mission.

This was the way it all began. Last September, in the Presbyterian Record there appeared an article which interested Miss Frances Gillespie, leader of the Explorer Group, in Central Presbyterian Church, Vancouver. As she read this article, suggesting that the children on Hallowe'en night collect for UNICEF, she decided this was a splendid project for her group. The suggestion was made to the group and it was eagerly adopted. The girls worked harder than ever before as they went from door to door seeking gifts for the project. The amount they received totalled $50.00.

Miss Gillespie forwarded the money and with it the name of one member of her group. She had been told that this should be the name of the one who had done the most work toward the project. Miss Gillespie felt that everyone of the girls did equally well, so she wrote out their names and put them in a hat. One name was drawn. It was that of Mildred Kwan. Mildred's name then went to Montreal, where once more it was put into a barrel with 800 other names from all over Canada. Once more Mildred's name was drawn.

What a thrill it was when the news came back that the representative of Central Presbyterian Explorer Group was to be the representative of all the Canadian boys and girls who contributed to the fund.

So it was that on January 23 a little Chinese girl presented a cheque for $125,000 from the Canadian children as their gift to the UNICEF officials for the children of the world.

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NOTICE TO GLAD TIDINGS SECRETARIES

Will you please check with your subscribers and make sure that each is receiving a correctly addressed copy of *The Glad Tidings*? Notify us immediately if there are any changes of address or if you have any additional subscribers.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

Le Camp d'Action Biblique

(THE BIBLE ACTION CAMP)

(Our Society provided two leaders for this camp in the summer of 1958—Miss Frances Clark, Regional Secretary, and Miss Dorothy Lukes, Port Receptionist)

Tuesday morning.

Dear Marj.:

Your letter arrived today. I just got to the part where you were talking about the mission study programme you are helping to prepare about French Canada for your next auxiliary meeting. I knew then I'd have to drop everything and dash a letter off to you about a French camp I went to last summer. Try to work it into your programme, Marj. Few people even know about the terrific work being done there.

Before I get off on other things let me give you a bit of history and some facts. The name of the camp is Le Camp d'Action Biblique—The Bible Action Camp. It's for French-speaking Protestant children from seven to fifteen years of age and is situated about five miles from Richmond, Quebec, in the beautiful Sherbrooke Mountain range (one of the three parallel extensions of the Appalachians in the Eastern Townships in case you've forgotten your geography). The scenery is gorgeous. The material things are few—but let's start at the beginning.

It all started as the dream of a minister of our own Presbyterian Church in Canada. The Rev. Jacques Smith, an ex-monk of the Roman Church and a pioneer if ever there was one, minister of L'Eglise des Cantons de L'Est. The Church of the Eastern Townships, was troubled, and well he needed to be. His flock of French-speaking Protestants—most of them recent and first generation converts to Protestantism—was scattered over many many miles. Winters were hard and church school attenders were few. What could he do that would give his children what they missed because of the long winter storms. There was so much to be taught in this new faith of their parents—a faith which with the right teaching would one day be theirs.

Then one day, it came to him. Of course! Why hadn't he thought of it before! A camp! But not an ordinary camp—not even an ordinary church camp—but a summer vacation Bible School camp! Here was the answer to his problem.

And so it was that Le Camp d'Action Biblique, or as it is sometimes known, Camp Richmond, came into being. At first, it was a day camp. The children met in a farmer's field in the morning, stayed all day and went home to sleep at night. Then, as time went on, land was purchased, and a lodge was erected, tents were borrowed and rented and the first real camp session was held. Later, when the land and building were all paid for, the Melbourne congregation held a ceremony and at that time presented the deed of the camp, debt free, to the Presbyterian Church in Canada and our own Miss Matthews was there on that occasion.

As time goes on and as money and materials are available, the camp is being developed and expanded. Last year, a new two-purpose cabin was built which serves as quarters for the director and as an infirmary. This year, there are hopes for an addition to the lodge, electricity and a swimming area! Until now, the campers have been transported to a lake eight miles away each day for a swim and so you can imagine the difference it will make when the water on the camp property is made safe for swimming!

Well, so much for facts. Let's get on with camp life. Of course, you know me—any day in camp is an adventure but here it was even more so. Oh, I know, my French is not really very good. In fact, it is rather terrible. I'm not boasting either. I'm hanging my head in great shame, for, after all, French is one of the recognized languages of Canada, "My home and native land"; and yet all along, I've been content to sit back and let someone else do the struggling with verb tenses and pronunciations while I've gone merrily on my way, shirking my Christian

MORNING EXERCISES

duty, turning my back on my understanding of these my fellow Christians. Last summer, when the challenge of French work was put before me, I thought about it for a long time and then decided to go and at least try—and you know, I found that language wasn't really a barrier at all!

During the first worship service, I sat there listening to the camp Chaplain, Rev. Hugh L. Nugent, another of our ministers, English speaking, but a linguistic scholar and fluent in French. Honestly Marj., right then and there I discovered something as I heard those French words which as yet I could not fully understand. It was simple and not so simple either. Probably, all our missionaries, who go overseas, and those here who go to work with non-English speaking groups have the same experience over and over again.

It was this, the realization that the language in which we worship means nothing. The spirit—the feeling of corporate worship is contagious and spreads rapidly. In quiet, reverent prayer, in thoughtful concentrated meditation, in joyful praising song it is all the same. Where Christ is, there is peace; there is joy; there is fellowship, regardless of the language of His worshipping people. As the days went on, as I experienced more of this in worship, in Bible study, and in other camp activities this became more and more impressed upon my mind.

I could go on for hours, Marj. and tell you about the camp programme. But then, it really wasn't too different from camp days you have known, with morning exercises, flag raising, swimming, campfires. I've mentioned already the Bible study and worship and, of course, there was more than usual emphasis on these two. (You might keep in mind, Marj. that Protestant study materials for Bible study in French must be imported from Switzerland—a costly procedure.) Sunday everyone went to Melbourne to L'Eglise des Cantons de L'Est for "le culte du matin". There was a parents' night near the end of camp and a camp banquet. There was the night the ghosts invaded the camp and there were the cows that just wouldn't stay in their own pasture—and oh, so many many more things. And the food!! well it was scrumptious to say the least!!

However, it was not my purpose to tell you of any one day at camp. It was to tell you of the camp itself and it was also to ask you for something Marj.—not only you but all your W.M.S. auxiliary members, too. It was to ask you for your thoughts and for your prayers.

The work the folk there are doing in maintaining the camp is tremendous. They are most willing and energetic and long are the hours they work on the camp site before and after the children get there. Long are the hours, too, they spend on their books trying to make financial ends meet. Their numbers are so few, Marj., but their faith is so great!

You know the saying, "More things are wrought by prayer than this world dreams of"—and what a heart-warming knowledge it would be for them to know that they are not in this alone, that there are others who care, that there are others who will pray for this work, for the guidance of the people of the congregation, for the camp staff and for the campers themselves.

And, Marj., this camp has the age-old problem of leadership, too. If any of your auxiliary members are fluent in French and would give two weeks of their summer to camp Richmond, do have them drop Mr. Smith a line at Box 40, Melbourne, won't you? He'd love to hear from them. 'Bye now.

Your friend,
Kathy.

URGENTLY NEEDED

The names of people who would be interested in having a share in our Home Mission work by serving on our Indian School staffs—

For Residential Schools—
Teachers (for September)
supervisors,
kitchen matrons

For information regarding these positions, please write to—

The Director of National Missions,
Room 800, 100 Adelaide Street West,
Toronto 1, Ontario.

There are also openings for teachers in day schools on reserves. Regarding these positions, write to

Dr. J. A. Munro,
63 St. George Street,
Toronto 5, Ontario.

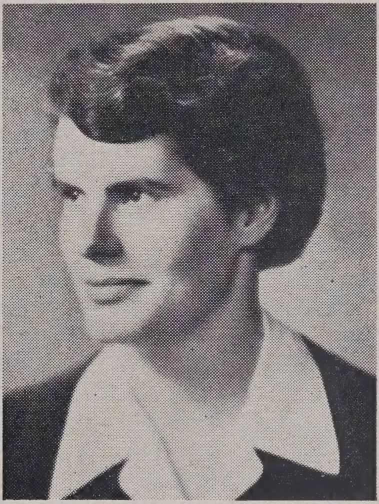
SYNODICAL GIVINGS

RECEIPTS — January, 1959

	1958	*1959*
British Columbia		
Alberta		
Saskatchewan		
Manitoba		
Toronto and Kingston		
Montreal and Ottawa		
Hamilton and London	$600.00	$1,150.00
	$600.00	$1,150.00

OUR WORKERS

(We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)



MISS DOROTHY J. LUKES

Miss Lukes received her public and high school education in Midland, Ontario, and is a graduate of Toronto Normal School. She taught school for several years and was enrolled in 1954 as a student at the Missionary and Deaconess Training School, graduating in 1957. Since graduation, Miss Lukes has been doing immigration work at the ports of Quebec and Montreal. She has taken special classes in the study of the French language to be better qualified for her work not only at the ports but in the follow-up work in regard to newcomers to Canada.

MISS EVELYN G. MURDOCH

Miss Murdoch of the staff at the St. Matthew's Christian Education Centre, Vancouver, is a 1957 graduate of the Missionary and Deaconess Training School. Miss Murdoch was formerly of Swift Current where she was a valued member of St. Andrew's Church. She was a member of the Board of Managers, President of the Women's Missionary Society Auxiliary and Girls' Organization Secretary in Moose Jaw Presbyterial, as well as teacher in the Church School. In her work at St. Matthew's she supervises the midweek groups, conducts the Church School and visits in the homes.

MISS FLORA WHITEFORD

The designation service of Miss Whiteford as a deaconess of the Presbyterian Church in Canada was held in Knox Church, Toronto, on May 4th, 1956. A native of Edmonton, she received her public and high school education in that city. After two years' training at the Missionary and Deaconess Training School, Miss Whiteford was appointed by the General Board of Missions to work in the Presbytery of Saskatoon and later was appointed to the Presbytery of McLeod to work in the area around Medicine Hat. She then took her final year in the Missionary and Deaconess Training School, graduating in 1956. She was appointed by our Society as deaconess in the Presbytery of Victoria. In October, 1957 Miss Whiteford was transferred to Down Town Mission work in the Presbytery of East Toronto in the area surrounding Queen Street East Church where she is presently employed.

MISS HELEN ROSS

Miss Ross was born and educated in Chesley, Ontario. She is a graduate of Stratford Normal School. After teaching for several years, Miss Ross entered the Missionary and Deaconess Training School and on graduation in 1930 she was appointed to deaconess work in Saskatoon. From 1930 to September, 1950 Miss Ross served in several areas doing deaconess work in Saskatoon, Regina, Montreal, Quebec, Toronto and in the Children's Centre, Vancouver. In the autumn of 1950 Miss Ross was appointed deaconess-Secretary on the staff of the Cecilia Jeffrey Indian Residential School where she continues to be of great assistance in this very important work.

DID YOU KNOW?

1. *What a "polyglot" Bible is?* It is an edition of the Bible in which the original text, and several translations are placed in parallel columns. The first, and the most famous one, was the "Hexpla" of Origin, which contained the Old Testament, with a Greek transliteration, and four Greek versions.

2. *What is the earliest recorded song?* This was the Song of Moses, and the Children of Israel, after the passage of the Red Sea. This was answered by Miriam and her maidens with song and dance. (Exodus—15—1 to 23).

3. That the first College Course in Bible Study ever offered on T.V. has had a tremendous public response. More than 1,000 persons sent in the $2.00 Registration Fee to the American University of Washington, D.C. (one of the sponsors of the Course) and over 100 others paid a $20.00 fee, in order to receive two hours of college credit for taking the Course. They will come to the Campus for final examinations and will write term papers.

4. That a campaign has been launched in Northern Ireland to raise $42,000 to relieve the problem of accommodating an unprecedented influx of *Presbyterian* students from all parts of the world to famous Queen's University in Belfast. One-third of the 3,000 freshmen at the University are Presbyterian and they come, in increasing numbers, from the British West Indies, India, Ghana, Nigeria, Germany and Hungary, as well as many other parts of the world. The Presbyterian Church in Ireland is back of this Fund Campaign.

5. That in Brazil, where the 18th Conference of the General Council of the Alliance of Reformed Churches will be held this summer, in Campinas, there are now about 2,000,000 Protestants, of whom more than 250,000 are Presbyterians. It is at the urgent and pressing invitation of these Protestants of Brazil that the Council will meet there, and this is a very significant and encouraging decision for the cause of evangelical religion in South America.

6. That there is, in the old City of Brussels, Belgium, a Scots Kirk, which was built in 1925 as a Memorial to the Presbyterians who died in the 1914-1918 War in defence of Belgium? It is situated at 181 Chaussée de Vleurgat, off the Avenue Louise, in that ancient and historic City, and the Minister, the Rev. J. Yule Rennie, B.D., has a warm welcome at the 11 a.m. Service, for visitors, especially those who in that War lost friends or relatives in Belgium. It might well be, in these days of much travelling, that some of these Canadians might find themselves in Brussels, and be able to worship there with their Belgian Protestant brothers and sisters.

In Memory of a Gracious Lady

MRS. DONALD HUGH FLETCHER

Mrs. D. H. Fletcher, the former Phyllis Eleanor Murray, widow of the late Dr. D. H. Fletcher, the second minister in MacNab St. Presbyterian Church, Hamilton, Ontario, died on November 10, 1958 at her home, in her 104th year.

She was the gracious mistress of the manse for a generation, and therein endeared herself to everyone by the sheer loveliness of her character and her remarkable memory for people. Mrs. Fletcher was the first President of the W.M.S. of MacNab Street Church founded in 1887 and the Honorary President and only charter member at the time of her passing. On her 100th birthday she received felicitations from the Queen, the Prime Minister, the Hon. Louis St. Laurent and others.

The funeral service was conducted in MacNab St. Church by the minister the Rev. D. Glenn Campbell, B.A., B.D., Th.M., and the Rev. Dr. Beverley Ketchen of Montreal (Dr. Fletcher's successor), who gave the address, giving us a message of hope and joy for having known so beautiful a person.

"Whom age did not wither,
Nor custom stale her
infinite variety.

She leaves a son Hugh in Toronto, and two granddaughters in the City of Winnipeg.

MRS. DONALD HUGH FLETCHER

Miss Teen-Ager

THE ROAD TO WHITEHORSE

by ELEEN BLACK

IT WAS an exciting day last spring when I learned I was to work for the summer on the W.M.S. Peace River Presbyterian van. I had never been to western Canada, and this was my first summer as a student deaconess, so I was full of anticipation and curiosity as I set off from Toronto with Dorothy Keller, who was to work with me. I was a bit scared, too, because I had no idea what I might be expected to do.

The last stage of our journey was the three hundred miles from Edmonton north to Grand Prairie, one of the most important towns in the Peace River area. It has a big department store, Woolworth's, and a number of other stores, so we bought most of our supplies there. Our first surprise was the news that for the next two months we were to live at the manse in Wanham, a little town about ninety miles from Grand Prairie, and have charge of three congregations! So there we were, two brand new deaconesses, temporarily in charge of a five-room manse, complete with automatic propane gas furnace, electric refrigerator, washer, drier, and propane gas stove, two real, life-size churches, three congregations, and a W.M.S. van! The people were very kind. They encouraged our attempts at preaching sermons, and even told us they enjoyed our services. Wherever we visited we were made to feel at home.

The day after we arrived in Wanham, it snowed. But during the seven weeks we were there summer came and the weather was wonderful, very hot, with only four rainy days.

The last week in June we left Wanham and started off—first ninety miles west to Dawson Creek, then north. From Dawson Creek to Whitehorse is nine hundred and eighteen miles, and there is just one way to get there—the Alaska Highway. It took us three days to reach Whitehorse, because we weren't used to the gravel road.

After Fort St. John, at mile 49, there isn't another really large town until Whitehorse, at mile 918. There are Highway Maintenance Camps about every hundred miles. The highway winds through hundreds of miles of forest, over and around mountains, beside great rivers and beautiful lakes. We saw a moose one day, alone on the shore of a tiny lake. Chipmunks were always running across the road in front of the car, tails held straight up like little flagpoles. There were forest fires, too. Sometimes a hundred miles or more of forest would be blazing on either side of the road.

After a pleasant weekend in Whitehorse, visiting the minister and his wife, we turned south again and held our first Vacation Bible School at the camp at mile 635. We held twelve schools altogether, working our way gradually down the highway. We had a few days off now and then, however, so we managed to see Princess Margaret the day she came to Fort St. John.

We also went to camp, at Lake Saskatoon near Grand Prairie; some children came more than two hundred miles to attend. It was a wonderful experience, and lots of fun too.

The summer was over all too soon. As we listen to our lectures in Knox College now, our thoughts sometimes stray back to the Peace River. We remember all the wonderful people we met, the good times we had, and how much we learned from our summer work. We try to study just a little harder so that next summer we will be better fitted to serve our Lord and Master wherever we may be sent.

NOTE about the Author — Eleen Black is a Toronto girl who is just completing her second year at the Presbyterian Missionary and Deaconess Training School.

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A Thought for the Week

"Be much alone with God this week. Find the quiet moment every day to be a little while with Christ — a little time that you need and want all for yourself with Him; a little time and talk which no other friend may share, which no other occupation shall interrupt. Do this every day this week, and it may — if you will it — be the forming of such a habit that you will look forward to that little minute of sweet communion with your Master, with eager gladness. Find the place and the time for it; in the quiet of your home or in your place of business always find time and room for Him. Begin today."

(Selected)

Boys and Girls!

Trenchville Gets Boy Explorers!

by MARGARET W. FERGUSON

Mr. Aiken laid aside the evening paper and said to his wife, "Things seem to be going quite smoothly at the new plant, so I'm now ready to think about an Explorer group for Bobby and his pals. What would you suggest I do first?"

"Well," said Mrs. Aiken, "Why not drop in at the Library and have a chat with Miss Leigh? I understand she's the girls' leader and I'm sure she would be glad to help you."

"That's a good idea," said Mr. Aiken, reaching for his windbreaker. "I'll go right now and see what she says."

There were not too many people in the Library when Bobby's father arrived, and introduced himself to Miss Leigh. She was a pleasant woman to speak to, really interested in children, and was pleased at the thought of Boy Explorers. She loaned Mr. Aiken her manual, and suggested that it would be wonderful if her group and his could have several Explorations together. She also thoughtfully suggested that it might save heating the church twice in cold weather, if they could plan to meet on the same night.—"We could divide the space so that the boys could have their own place for their Expeditions."

Mr. Aiken came home feeling quite enthusiastic about starting a boys' group. Later in the week he contacted the Session and received permission to start the group, and arranged for a meeting place. This done, his next step was to send out the "Letter to Parents" and follow it up by asking his wife to telephone the boys' mothers and ask their co-operation in getting uniforms. This she did, being carful to explain that the uniform consists of a blue shirt with emblem and red bow tie and long navy trousers. The price of the shirt, emblem and tie is $3.00 and can be ordered from the T. Eaton Co. She said that it was wiser to order all the uniforms together, and the mothers agreed. Three mothers said they would be quite willing to order shirts and ties but felt they could not afford the trousers for several months. Two others were willing to order both shirt and tie sets and trousers after the group was started.

The organization meeting was called for Tuesday, October 8th at 7 p.m. The Rev. Mr. Gordon was in the chair and introduced Mr. Aiken as the chosen Counsellor of the group to be formed. Then Mr. Aiken explained the names and duties of the officers of a group; he told the boys how the election would be carried out; and in due course they had a president, known as the "Chief Explorer", and a recording secretary known as "The Keeper of the Log" and a treasurer known as "The Keeper of the Treasure".

The Counsellor then explained to the Explorers that there were five things they must learn and be prepared to use at each meeting. These things are:—

1. EXPLORER MOTTO—"Be doers of the word and not hearers only". James 1:22

2. EXPLORER PURPOSE

As an Explorer it is my Purpose
With God's help
To look to the light,
To do with my might
What is good in His sight;
To follow the Christ, the King.

3. EXPLORER PRAYER

O Lord, our Maker,
We are thankful that
Thou art a loving God.
Teach us Thy way, O Lord,
That we may always serve Thee.
Forgive us when we fail,
And give us courage to try again.
—Amen

4. EXPLORER HYMN (used in opening ceremony)
"This is my Father's World"

5. EXPLORER HYMN (used in closing ceremony)
"Children who Walk in Jesus' Way"

"Besides these," he continued, "You must know that the Explorer emblem is a red maple leaf, on which is a white circle, representing God's World, on this circle are compass and a star. Just as every Explorer is guided by a compass and the north star, so we are looking to the Bible and to Jesus, as our guides, to show us the way to live in God's world as His children."

Following this the Counsellor stressed the need for each Explorer to get and wear his uniform for every meeting, and the seven boys who were present promised to bring the money for their uniforms, to Mr. Aiken's home.

"Now that we are an organized group," said Mr. Aiken, "We must consider what kind of Explorations we are going to make. There are many things that we can do but I would suggest that we explore our own Church to start with. Are you all agreed to that?"

"Agreed," yelled the seven boys in unison.

"That is fine," said the Counsellor. "When next we meet we'll begin a tour of the Church and in the weeks that follow we hope to interview the Rev. Mr. Gordon in his study, Mr. Crawford, the organist, and Mr. Paton, the caretaker who proudly looks after the cleaning and heating of Knox Church, Trenchville."

NOTE IN GLAD TIDINGS — "Watch for the final story about 'Explorers at Trenchville'."

From Our Australian Sisters

by MRS. AGNES MACLEAN

International Correspondent

THE YEAR 1958 marks the 67th year of activity of the P.W.M.U. of Victoria, Australia. The membership of this organization is now over 10,000. There are 419 groups meeting regularly in different parts of the State. All have the common aim of the extension of the Kingdom of God, both in the Home and Overseas Missions of the church. The vitality of the movement is attested to by its steady growth. This year the formation of 20 new branches was reported.

The Annual Meeting, always held in Assembly week, was by courtesy of the Kirk Session in the Scots Church. It was an inspiration to see that large and beautiful building filled to capacity at each of the three sessions — Wednesday evening, and Thursday morning and afternoon.

Two of the sessions were honoured with a visit from the Moderator and his party. On the first occasion, the President of the P.W.M.U., Mrs. W. B. Howden, presented the deaconesses and the missionaries to the Moderator who then commended them in prayer. He then conveyed the congratulations and greetings of the Assembly to the Meeting.

A glance through the printed report discloses the amazing variety of interests and the wide field of activity of the P.W.M.U. at Home and Overseas. It is in part responsible for the salaries of the 47 deaconesses doing valuable work in congregations, new housing areas, in the social services and in the Department of Christian Education. In 1957 the Union contributed £7,322 towards these salaries.

In the overseas work of the Church, the New Hebrides, Korea, Indonesia, India and among our own aborigines in Australia the Union has contributed generously. £10,000 was handed over to the Australia Board of Missions and £2,000 was put into a reserve fund to help provide a nurses' home at the Il Sin Hospital in Pusan, Korea.

The Aboriginal Auxiliary raised £1,000 during the year by an imaginary bazaar to help provide a school bus to convey children from the new mission station of Mowanjum to school in the town of Derby, West Australia.

Dr. Helen Mackenzie thrilled the great company gathered for the Wednesday meeting with her story of the medical work among the women and children of Korea. Two of the missionaries who addressed the meetings on the Thursday are on furlough before retirement, after having given over thirty years of service in the Foreign Field — Miss Beth Dunn and Miss Hope Goldie — the former in Korea and the latter in South India.

Miss Dunn spoke of the need for

training women leaders of the church in Korea, and also of the need for evangelistic work among the women of the villages. More women missionaries are needed now in that field. The three ordained men who have gone to Korea have greatly strengthened the work.

Miss Goldie told of the wonderful work being accomplished by the distribution of leaflets in the evangelistic work in South India. An offering taken at the meeting which amounted to £211 was donated to this branch of the work.

In its inception the P.W.M.U. directed its interest entirely to Foreign Missions. Gradually its interests widened and this Annual meeting has gone still further by adding a clause to the constitution making it possible for women's organizations, recognized by the Session of their Church, yet not wishing to be entirely missionary in their service to be affiliated on application.

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WORLD PRESBYTERIAN ALLIANCE DEPARTMENT OF WOMEN'S WORK

News from the American Area

FROM MISS MARGARET WEBSTER, CORRESPONDING SECRETARY

NEWS FROM UNITED STATES CHURCHES

PRESBYTERIAN CHURCH, U. S. — Women in the Presbyterian Church in the United States are being encouraged to make plans to participate fully in the 1959 Church-wide emphasis, which is "World-Wide Witness." Mrs. L. M. McCutchen, Executive Secretary of the Board of Women's Work was honoured in June of this year by Austin College, when it conferred upon her in recognition of her great service to the Presbyterian Church both in the United States and overseas, the degree of Doctor of Humanities.

UNITED PRESBYTERIAN CHURCH IN THE U.S.A. — The women of the United Presbyterian Church of North America and of the Presbyterian Church in the United States of America have for some time been making plans for the day when their two Churches would unite to become the new single Church known as the United Presbyterian Church in the U.S.A. That day came this year. As a result, at the present time about 600,000 members of nearly 9,000 local women's societies are part of one great fellowship of women in the new Church. This union came at a time of celebration for the members of the former United Presbyterian Church. It was celebrating the 100th Anniversary of its General Assembly and the 75th Anniversary of the Women's General Missionary Society. For their sake it was voted that the momentous session should be held in Pittsburgh, for it was there, on May 26, 1858, that the denomination was born.

Getting More Out of Your Bible

Set aside a definite time every day for Bible reading, and consider that time as a daily appointment with God. Keep that appointment faithfully. Each day, as you start to read, pray that God's Holy Spirit will help you to understand what you read, and to apply the truth to your own life. Read for your personal spiritual development, with the definite purpose of making the Bible a practical guide to life.

Remember that through the Bible God speaks to us. The more you are willing to listen, the more you can hear what He says. Read, then, expectantly and thoughtfully, asking, "What is God's message for me today? What does this message teach me to believe? Teach me to become? Teach me to do?" Read with imagination—unhurriedly. Use such standard helps as may be available to you — a reference Bible; commentaries; Bible dictionary and concordance — but only as *helps;* never let them take the place of reading the Bible itself! Do not be disturbed if there are some passages which you do not understand. Be willing to dig for hidden treasure by repeated readings.

The Bible is a whole library of books. The one Divine Author used varied forms of literature, and different human authors in the writing of it. Just as a good librarian can offer counsel on what to choose among the many books in a great library, so Bible teachers have made helpful suggestions on what to read in the Bible. Here is a summary of how to get more out of your Bible reading:

1. Begin with the New Testament —preferably one of the Gospels, for in the Gospels, Christ is fully portrayed. Because of its vivid, direct style, and rapid action, Mark is suggested. Continue the story of the early growth of Christianity by reading the Book of Acts. Complete the New Testament, reading the shorter letters first, then the longer, and then the Book of Revelation.

2. In the Old Testament start with the human-interest stories of people in Genesis. Reach into the greatest of the devotional Psalms. Then add to the Genesis stories the stories of people in succeeding books, thus building the framework of the lives of these outstanding characters. After exploring the treasures of the Psalms, add the choice chapters and books among the Prophets. Save for the last the longer prophetical books, and the portions you may have missed in the earlier books of history and law.

3. Read by units of thought, rather than by chapters. The book of Ruth is a good illustration. One of the most beautiful stories ever written, it takes about eighteen minutes to read the four chapters. The book of Ruth should be read at one sitting, and so should most of the shorter books of the Bible. Other units of thought are found

within the longer books: the story of Joseph in Genesis, chapters 37-50; of Moses in Exodus, chapters 2-14. Each takes about an hour to read.

4. Read the passages that mean most to you, such as the Twenty-third Psalm, and the fourteenth chapter of John, which are always helpful, no matter how often you read them. Keep searching for more of such passages. One way of doing this is by reading one of the shorter books every day for a month. Thirty-three of the sixty-six Books of the Bible can be read in from ten to forty-five minutes each, many of them in twenty minutes, more or less. A book may not seem very clear or helpful at first. But with each new reading more light will come, until soon you will have added another treasure to your personal "Bible within the Bible".

Each day, when you finish reading, pray that the Spirit of God may lead you; a prayer of thanksgiving for increased strength and blessing; a prayer of confession and repentance for your mistakes and failures; a prayer of petition for your daily needs, a prayer of intercession for the needs of others, including the Scripture needs of the world, as yet unmet; a prayer of adoration as you think of God with wonder, love, praise and gratitude.

No matter how you feel, turn to your Bible every day. It is not primarily a shelf of medicines for emergencies. It is a daily food for daily needs. It never fails to have a message for us in the emergency times of defeat and sorrow, fear and anxiety.

(Adapted from literature of the British and Foreign Bible Society in Canada, used by courtesy of the American Bible Society.)

* * * * * * * * *

Beneath the crisp and wintry carpet
hid
A million buds but stay their blossoming,
And trustful birds have built their
nest amid
The shuddering boughs, and only
wait to sing
Till one soft shower from the south
shall bid
And hither tempt the pilgrim steps
of Spring.

Robert Bridges.

COURTESY — A TWO-WAY MIRROR!

From "The China Post", the only English-language newspaper in Free China; published by Nancy Yu-Huang, Taipeh, Taiwan

(For many years now, Dr. Hugh MacMillan, our Church Missionary in Formosa, has been regularly sending to the Editor, as Christian Literature Secretary, copies of The Formosan Presbyterian Church Monthly magazine. Printed in the language of Formosa, of course, "Tai - Oan Kau - Ho Kong - Po" is now 80 years old, and considered an important medium in the life of the Presbyterian Church of Formosa. This magazine, our W.M.S. helps to make possible through our Christian Literature Grant to Formosa. These copies, each containing translations kindly done by Dr. MacMillan, arrive safely wrapped in a copy of "The China Post," which, printed in English, is always read with much interest. An editorial in a recent issue seemed so worthwhile and so thought-provoking from all national viewpoints, that it is herewith re-printed for our readers to share.)

"The difference between Chinese and foreign peoples is all too obvious to require discussion. Colour, features, manners, habits, even the way we look at simple things — all are subjects of avid discussion, as observed one to the other of the groups concerned. Lin Yu-tang, a veritable philosopher, to end all such discussions has written books, articles, and stories without end — and never exhausted the subject.

"Still, since in the world today we live together, work together and play together — and in all likelihood will go on for generations to come doing the same thing — it is time we gave some thought to the matter of existing in an aura of understanding and contentment.

"Since the greatest amalgam of humanity in the art of living is *courtesy,* we should take that as a primary example, and hope that there are those who will listen, and be inspired into action to assure the ultimate in spreading the doctrine among the people — all the people — who live in Taiwan today. Many Chinese have been visibly impressed by the constant campaign which has been under way in Armed Forces Radio Taiwan, in encouraging the advancement of friendly understanding with Chinese peoples. Brief spots appear in every day's broadcasting time, which call upon the American serviceman, the housewife and the civilian alike, to render themselves as representatives of their nation and of their culture.

"One would think this admirable enough if it appeared on the local radio only. However, Chinese travellers to Korea, Japan, and other Overseas, have reported that the same campaign goes on continuously — and even within the United States there is an enthusiastic support, among the radio and press media, encouraging greater understanding and friendship to those who seek their homes on American shores. Since the American ideal of friendship among, and to, the foreign-born — at home and abroad — exists both within and without the boundaries of the United States itself, one could hardly doubt the sincerity of the programme here in Taiwan. It would be of considerable interest, then, to see an identical programme taking place within the communication media of Taiwan. With the vast interest taken in radio and press activities, it might be of benefit — even of moral and spiritual value — to take the reader and listener's mind off *himself* for a change, and direct it to the thought of consideration of others. Today, there are too many foreigners who read, write, and speak the Chinese language, for any person of Chinese race to chance casual, or caustic, comment, within range of hearing of them. Still one finds highly-placed persons, Chinese housewives of obvious culture and breeding, and even school-children, (repeating the essence of thoughts expressed at home) concerning the foreigners they meet in daily existence.

"The unfortunate reaction of a foreigner who fully understands the cutting bite of innuendo and sneers, then, is understandable. Unfortunately, China today is in no position to alienate even one person who may return to his homeland with an opinion of China that is less than complimentary. The onus of responsibility lies with the radio and the press to begin this sense of understanding; upon the people of our present-day civilization lies the responsibility of carrying the programme of courtesy to the degrees which Confucian thought and concept would consider proper and suitable. To this end, the venerable Dr. Lin Yu-tang has written — 'China is the one country in which the *old* man is made to feel at ease.'

"Now the time has come when this humanity of man to man must be extended one step further. In days to come, the Philosophy of government officials, the soldier, the layman in general the man in the street, must read — 'China is one place where every man of responsible worth and virtue, regardless of their consideration, may feel at ease.' It is for this ultimate that we should turn our endeavours. With such a sense of understanding, a wider and finer knowledge of the foreign resident — the American, both North and South; the European within our shores; the citizens of other Asiatic and mid-Eastern nations, who find themselves sharing our daily life — each and all may find alike a kinder, more generous, sincere, and equitable sense of hospitality in China.

"The sophistication of China's political life, its military preparedness, the financial and commercial existence, even the educational panorama, have broadened to admit the value of a widened sense of communion with the rest of the world. Now it is time for that sense of sophistication to embrace a more ideal and altruistic acceptance of the foreign way of life within the embrace of our own civilization.

"Then, the peoples of the world may turn one to the other, and together with the Chinese peoples, dare the mirror of social comparison. In this greater knowledge, they will discover that the two-way mirror of Courtesy, deals kindness — both East and West!"

* * * * * * * * *

Letter from Miss Bessie MacMurchy

DEAR FRIENDS:

One of the students is playing the beautiful hymn "Christ Arose," on what we call the U.W.O. School of Nursing gramaphone. As I listen to the hymn, my thoughts go back to the time when I was finishing my examinations at University of Western Ontario, a period vivid in memory. That memory brings Francis King to mind, and I am wondering if somewhere she is rejoicing with the angel hosts that the "gramaphone project" she was so interested in, is giving so much pleasure and inspiration to these Indian nurses. Giving of inspiration was a daily occurrence with her. I shall always be grateful that I was at "Western" when Francis King was there.

Two groups of students have now finished their Courses. We had a very special graduation when India's first Hindi-trained Sister Tutors completed their course — ten of them from six Provinces; two men and eight women. It was an impressive service, well attended, and with a very joyful spirit shining from the faces of those who had overcome many difficulties to arrive at a graduation day. Letters from some of these graduates indicate that they are assuming increasing responsibility, with earnest effort to raise the standard of nursing in India. One of them wrote recently that she was asked to speak on Nutrition for Patients at a special municipal exhibit to mark World Health Day. Her words were—"I didn't want to do it, but when I remembered the teaching at our Graduate School, I knew that I *should* do it." She did a lot of work preparing materials, to illustrate what she said.

In April, seventeen Ward Sisters were graduated after 25 weeks of hard work. They have very few holidays during the study period, so they were really tired. Nevertheless, they laboured with a will to have a fine exhibition for World Health Day, two days before their graduation. They were divided into four groups to publicize different aspects of "Ten Years of Progress." The topics they took were Nutrition, Maternal and Child Welfare, Control of Disease, and Hygiene and Sanitation. In the Nutrition section, there were models and posters, and flannelograph displays. Then they had provision for refreshments, with a label beside each article to show how many calories were in stated articles such as fruit, biscuits, tea. It is a good way to learn. The refreshment part of the Nutrition display was, needless to say, popular! In the Child Welfare Section, the students gave each child who came a small cup of chocolate milk and some chocolate powder, that came in my parcels. It seems that no matter where we turn in this School, there is a link with Canada through the generosity that has been shown us by friends. In the Hygiene section, there was provision for playing games, to show that play is part of Hygiene. Those students also had a fine model of a village, with a community centre. The group for control of disease had several model displays—on immunization; care of tuberculosis in a home; and the attractive part for many was the use of student microscopes to show the common house pests — some of which are indeed pests in this land. I wish you could have seen some illiterate village people — relatives of patients at the hospital — looking through the microscopes, and playing some of the games. It is surprising how this sort of thing stimulates our students. It gives them a new idea about their connection with the villages.

Some of the students had to stay on at the School after graduation, because there was time to be made up. One student is from Pakistan. She will stay with us for the advanced course in Nursing Education. She is having a month of experience with undergraduate students in the clinical field, before she has a month's holiday with some friends in the area. She has not provision on her visa to go elsewhere. For a few days now we are in a great frenzy of cleaning. The dust is terrific in the hot weather, especially as we are on a corner, and dust from the roads settles all over the place. Since it is not possible to put the School in the hands of cleaners, I have had to supervise the cleaning women, get dirty curtains, tablecloths, etc. ready for the washerwomen and do numerous such tasks before leaving for my vacation to Nepal.

We have been having quite a busy time socially lately. We had the Graduation Dinner at a hotel nearby—good rice and curry costing about fifty cents per plate. After the Graduation the next evening at 8 P.M., a reception followed; and we had company for dinner at the School the following evening. The next Saturday, there was a Tea at the Anglican Church for the first visit of the new Bishop. This was followed by a Dinner at the Union Theological Seminary, a farewell dinner for the five men graduating, and on Sunday, Frances Buckles and I were invited to a good-will luncheon at the new cafeteria of one of the big mills. It was quite an experience. The mill has spent a large sum of money to put up a very modern cafeteria, air-conditioned, and it is the intention of the management to have this type of luncheon once a month — inviting 400 mill employees, some of the administrative staff, and friends. I was interested in talking with some of the employees, as I ate a very good meal of Indian food. The men seem to be pleased with this effort from "the top." It was my first experience of seeing what is being done in our own city to improve labour conditions in this way. The Union Minister for Education was present and spoke to the men. Usually, we do not accept this kind of invitation for Sunday, but this seemed to be so special that we went.

In the evening a nurse friend of ours had us to her apartment for dinner. She is a Nursing Superintendent in the Madhya Pradesh Health Services. At six o'clock the next day I went to the Graduation Service for the Seminary Students, one of whom is a minister from my own Field. He has had leave for two years to study for his L.Th. from Serampore College (a famous institution near Calcutta which dates back to the time of William Carey). After the Service, we had company for dinner, and the next evening the members of our household were invited to an opening ceremony of a new house that has been built by one of our hospital staff. It is rather a nice custom that some of the people have in observing a religious ceremony before they occupy their new homes. It has become quite the thing for some of the Indian Christians to acquire property. We shall be going to another ceremony at the end of the week to the home of one of the professors at the Christian College. As you see, life is not dull!

Now I must get to work, with Jean Craddock, on some pictures for our new Hindi textbook in Paediatrics for Nurses. We have been trying to gather a fair selection for the book. It isn't easy, because there isn't a large variety of conditions in this hospital. However, we have pictures from various places, and we can get some good pictures of the new Paediatrics Unit that has been sponsored by the I.O.D.E. The Christian Hospital and our School are grateful for the help that the I.O.D.E. has given in nursing education, and in this latest project. Best wishes to you all.

Yours sincerely,
Bessie MacMurchy.

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COURAGE

"Courage is enduring for just one minute longer",
Courage is just holding on though others may be stronger.
Courage is a grappling hand when dreams we've had are fading,
Courage is a keeping on enheartening and persuading.

RUTH WINANT WHEELER

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson,
Suite 5,
2255 W. 40th Ave.,
Vancouver 13, B.C.
Press Secretary

WESTMINSTER PRESBYTERIAL—Recently, the girls of Trudy Rollo C.G.I.T. group of Mount Pleasant Presbyterian Church, *Vancouver,* were given an East Indian Dinner by the president of the W.M.S. Auxiliary, Mrs. Jean Basey. Guests present were Mr. and Mrs. Raj Kumar, Miss Hazel Reavely, former Missionary to the Jhansi field, and Mrs. R. Bryce, secretary of the Auxiliary. After the dinner, Judy Willett of the C.G.I.T. group closed the evening with worship on the theme of "Friendship to all Nations."

Westminster Presbyterial were privileged to meet and hear Miss Lily Simpson, R.N., returned missionary from the Bhil Field, India.

The W.M.S. of Mount Pleasant Church held an open evening meeting in which it was assisted by the C.G.I.T. group. Miss Lily Simpson, spoke at this meeting. A social hour followed.

Central Auxiliary of *Vancouver* presented Miss Amy Laird with an Honorary Membership and pin. Miss Laird is a most beloved and highly esteemed member, ever thoughtful, kind and gracious. For many years she has been a faithful and devoted member of Central Church and Auxiliary. She has also served as a Presbyterial officer.

Central Auxiliary also honored a younger, but also a faithful and devoted member, Miss Frances Gillespie. She is a leader of the Explorer group. They presented her with a Life Membership certificate and pin in recognition of her outstanding work as a Sabbath School teacher and Leader in which she goes far beyond the line of duty.

SASKATCHEWAN

Mrs. W. W. Douglas,
307-2nd St.,
Weyburn, Saskatchewan.
Press Secretary

SASKATOON PRESBYTERIAL — Sessions of the 1959 *Saskatoon* Presbyterial took place in Parkview Church, *Saskatoon,* on January 21st and 22nd. Devotional periods were conducted by the *Biggar* and *Rosetown* auxiliaries, at which Mrs. Rand and Mrs. Nicholson spoke. President, Mrs. C. W. Wilson gave the address of welcome at the Presbyterial dinner and this was replied to by Miss Stewart of *North Battleford.* The Highlight of the evening session was a panel discussion "Is the W.M.S. fulfilling its purpose in the total mission of the church?" This was chaired by Mrs. van Mossel and members of the panel were Rev. Caslor, *Prince Albert;* Rev. Nicolson; Dr. Bremner; Mrs. White, *Saskatoon;* and Mrs. Wiseman, *Rosetown.* Following a commentary by the deaconess, Miss Reay, the assembly witnessed a "World Church Service" film — "The Long Stride." The devotional period was conducted by Rev. van Mossel and Mrs. David Gordon sang Handel's "He shall feed His Flock." At the close of the Conference, the Synodical President, Mrs. White, installed the officers using as her theme "Pray without ceasing" and "Study to show thyself approved unto God."

MANITOBA

Mrs. W. S. Smith,
1481 Alexander Avenue,
Winnipeg, Manitoba.
Press Secretary

SUPERIOR PRESBYTERIAL — At a meeting of the Evening Auxiliary of First Church, *Port Arthur,* Mrs. Charles LeCocq of *Fort William* installed the officers for 1959. The meeting was held in the home of Mrs. Stuart McKirdy. A social hour followed.

An Honorary Membership was presented to the Rev. Dr. J. A. McMahon at the Manse, by the Senior Auxiliary W.M.S. and the Evening Auxiliary jointly.

The Senior Auxiliary W.M.S. of First Church, *Port Arthur,* was saddened by the passing of one of its oldest and well loved members Miss Elizabeth Dobie. A life long resident and aunt of the Rev. George Dobie at present in *South Burnaby,* B.C. This Auxiliary was honoured at their first meeting of the new year to have as guest speaker, the Rev. D. C. Hill, Superintendent of Missions of Manitoba Synod. Rev. K. Wilcox, Minister of Calvin Church, Port Arthur, introduced the speaker who gave a very interesting and informative account of the work being done among the Indians. The meeting closed with Prayer by the Rev. K. Wilcox.

HAMILTON AND LONDON

Miss Mary Burgess,
Box 463, Hanover, Ontario.
Press Secretary

ANNUAL MEETING
HAMILTON AND LONDON
SYNODICAL
TO BE HELD IN GODERICH
APRIL 14th-16th
BILLETING CONVENER:
Mrs. Clayton Edward
22 Victoria St. S.
Goderich, Ont.

BRUCE AND OWEN SOUND PRESBYTERIAL — Mrs. Edward Hill, Miss Anne Wilton, Miss Jean Sinclair, and Mrs. Floyd MacDonald took part in a meeting of the Jessie Clow Evening Auxiliary of St. Andrew's Church, *Owen Sound.*

A question and answer method was used for the study of our work with the Canadian Indians by St. Andrew's W.M.S., *Hanover.* Rev. B. F. Andrew installed the officers, and Master George Gruetzner played two piano solos.

HAMILTON PRESBYTERIAL — The Rev. D. G. Neil of *Chedoke* Presbyterian Church was guest speaker at the annual Day of Prayer service held in *St. Paul's* Church. Those taking part were Mesdames M. Dunlop, W. E. McCutcheon, D. Munro, D. M. Warne, R. Kerr, W. Liddell and Miss L. MacFarlane.

The Presbyterial Annual meeting was held in *St. Enoch's* Church, with Mrs. F. Duvall presiding. The theme was "Let brotherly love continue." Miss Donna Truscott, deaconess, spoke of our Home Mission Work across Canada. Miss Helen Miller showed slides of her trip to *Japan* to attend the recent Christian Education Convention. Mr. and Mrs. John Murray spoke of their experiences on the Bhil Field. Honorary memberships were given to Mrs. W. E. McCutcheon, Mrs. T. G. Bryan, and Mrs. James McAvoy. Mrs. Duncan Allan installed the officers. Soloists were Mrs. O. B. Blakely and Mrs. A. Urquhart.

HURON PRESBYTERIAL — Mrs. F. C. Knox, Bhil Field, *India,* was guest speaker at the annual Presbyterial meeting held in *Clinton.* Mrs. J. F. Scott, *Seaforth,* presided. Mrs. D. L. Elder led in devotions. Miss Margaret Boyd spoke of her work as Regional Secretary. The officers were installed by Mrs. D. J. Lane.

Mrs. J. W. Thompson of *Seaforth* was guest speaker at a meeting of *Clinton* W.M.S. Mrs. R. W. McKenzie welcomed the visitors. Mrs. R. McCann and Mrs. D. J. Lane sang a duet. Life memberships were presented to Mrs. J. R. Makins and Mrs. J. W. Cook.

NIAGARA PRESBYTERIAL—The Presbyterial Annual meeting of *Niagara* Presbyterial was held in 175 year old *Stamford* Presbyterian Church with Mrs. J. Adams presiding. "Twigs," a children's group, sang. Mrs. A. Glenn Thompson, President, spoke of the pressing needs on both our Overseas and Home fields. An Honorary Membership was given Mrs. H. Woodruff, of *St. David's.*

North Pelham W.M.S. enjoyed having Miss Helen Miller tell of her visit to *India* and *Japan.* Miss Miller grew up in *North Pelham.*

St. Andrew's W.M.S., *St. Catharines,* honoured Mrs. C. G. Vais at a farewell party held at the home of Misses J. and I. Ayre. Rev. and Mrs. Vais are leaving shortly for *Rock Falls, Illinois.* A lace tablecloth and brooch were presented to Mrs. Vais by the society. Mrs. J. J. McLean, district president, was a guest.

PARIS PRESBYTERIAL — The Presbyterial Annual meeting was held in Knox Church, *Woodstock,* with Mrs. V. T. Hewer presiding. Mrs. S. Moore Gordon told of the work done among the mountain tribes in *Formosa.* The new officers were installed by the Rev. G. L. Douglas, moderator of Hamilton - London Synod.

SARNIA PRESBYTERIAL — The 45th Annual Presbyterial meeting was held in Guthrie Church, *Alvinston.* Mrs. Arthur J. Cherry, Editor of Glad Tidings, was guest speaker. She thanked the Presbyterial for the $500.00 cheque raised by a collection of seventy cents from each auxiliary member to be used for Christian Literature. All reports showed increases for the year.

STRATFORD PRESBYTERIAL — The W.M.S. of Knox Church, *St. Mary's,* presented life memberships to Mrs. Ethel Murray, Mrs. Florence Barclay and Mrs. R. Aitcheson.

The Young Women's Auxiliary of *Avonton* donated a pulpit fall and Communion table runner to their church. These were dedicated by the minister, Rev. L. Barclay.

Atwood W.M.S. held a family night. Mrs. Elwood Roe spoke of the conference on Christian Education held in *Japan,* which she had attended.

Mrs. Geo. Cleland presided for the annual Presbyterial meeting held in St. Andrew's Church, *Stratford.* Miss Louise A. Reith spoke on Missions Are Changing. Miss Edith Leckie, treasurer, was presented with an honorary membership.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO.
PRESS SECRETARY

BARRIE PRESBYTERIAL — The theme for the annual meeting of *Barrie* Presbyterial was Co-operation. "Behold how good and how pleasant it is for brethren to dwell together in unity" Psalm 133:1. President, Mrs. John Harrington, presided. Department and Organization Secretaries formed a panel under the leadership of Mrs. R. H. McKee and discussed the activities of the auxiliaries. This proved very instructive. At the afternoon session, Mrs. J. A. Newstead, President, of Toronto and Kingston Synodical, gave a very inspiring address on "What have we to give?" and concluded her remarks by urging us all to be more faithful in our witness in the coming year. Mrs. Cooper, *Elmvale,* sang "None Other Lamb." Mrs. J. A. Newstead conducted the election and installation of officers for 1959. The ladies of the host church, Essa Road, *Barrie,* served dinner to the delegates and friends.

GUELPH PRESBYTERIAL — The 45th annual meeting of *Guelph* Presbyterial was held in the beautiful new Knox Church, *Waterloo,* with Mrs. J. D. Cleghorn presiding. Greetings were brought by Rev. J. G. Murdock from Presbytery and by Mrs. S. C. Wismer from Knox Church.

Miss Ruby Walker commented helpfully on the reports given by the Secretaries, and also conducted the election and installation of officers for 1959. Miss Valarie Ernst was soloist. The speaker for both afternoon and evening sessions was Rev. A. E. Bailey, who gave inspiring and challenging messages on God's purposes for us as Christians.

NORTH BAY PRESBYTERIAL — The Jennie Burnside L.A. and W.M.S. of First Church, *Massey,* was held in the manse. Devotions were taken by Mrs. D. S. McLaren and Miss Jessie Burnside. A letter was read by Mrs. McLaren from Mrs. James Dickson, *Formosa,* giving a very interesting account of her work.

ORANGEVILLE PRESBYTERIAL — The annual meeting of Orangeville Presbyterial was held in Tweedsmuir Church, *Orangeville*. Those present were greatly encouraged by the reports presented by the Secretaries. Mrs. E. A. C. Reynolds gave an account of the semi-annual meeting of our Synodical Executive held in Calvin Church, *Toronto,* in October.

As a result of Miss Ruby Walker's visit of ten days in our district, a C.O.C. group has been formed in *Hillsburgh,* an Explorers group is to be organized in *South Luther* and *Grand Valley,* and a C.G.I.T. group in *Waldemar*. Mrs. Whitten, of *Corbetton,* sang "I Know Who Holds Tomorrow." Mrs. R. D. Fraser closed the meeting with a plea for a stronger faith to trust God to keep all his promises.

TORONTO EAST PRESBYTERIAL—The 45th annual meeting of *Toronto East* Presbyterial was held in Knox Church, *Toronto,* with the President, Mrs. Fred Black in the chair. A dramatized presentation of the proper method of filling in yearly report forms was given by Miss B. Barkley, Mrs. J. A. Newstead and Miss Ruby Walker. Afternoon speaker, Dr. Marion Powell, told of the growth of the work among *Koreans* in *Japan*. She stated that many native leaders were being trained and that W.M.S. Scholarships were enabling women to complete studies in theology. Mrs. J. A. Newstead, Synodical President, conducted the election and installation of officers for 1959.

Members of the Agnes Johnston Evening Auxiliary, *Riverdale Church, Toronto,* led the evening devotions with an impressive service entitled "Upon Thine Altar." Rev. D. L. Evans, St. Paul's Church, *Ingersoll,* was the speaker for the evening session.

TORONTO WEST PRESBYTERIAL — The final meetings of the W.M.S. auxiliaries of *Strange* and *Eversley* were held in December. Henceforth they will be known as St. Andrew's W.M.S. Auxiliary, *King City*.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO.
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL — Mrs. G. Graham presided at both sessions of the 45th Annual Meeting of *Brockville* Presbyterial held in the new Knox Church, *Iroquois,* with the devotional exercises being conducted by members of *Morrisburg* and *Prescott* Auxiliaries. Reports of Secretaries and Treasurer portrayed excellent progress and a decided increase in givings, membership and activities. Miss Frances Clarke installed the new officers for 1959 in a solemn service. The retiring President was given a standing vote of appreciation for her five years of service. Mrs. Paul Rumball, the newly elected President, closed the meeting with prayer.

GLENGARRY PRESBYTERIAL — Miss Nellie Smith, Assistant to the Treasurer, *Toronto* office, was the guest speaker at the Annual Meeting of *Glengarry* Presbyterial, held in St.

John's Church, *Cornwall,* with Mrs. E. H. Blair presiding at morning and afternoon sessions. Miss Smith gave a comprehensive survey of the 1959 Estimates, and urged that W.M.S. members give more earnest thought and prayer to the tremendous task confronting them. Reports of District Vice-Presidents and Secretaries showed vital and conscientous groups in well attended and well prepared meetings. Figures in the Treasurer's report showed excellent financial standing. Miss Frances Clarke, Regional Secretary, spoke briefly, commending the achievements of the past year. Rev. Robertson Millar conducted the solemn service of installation of officers for the coming year, and closed the meeting with the Benediction.

LANARK AND RENFREW PRESBYTERIAL — The annual meeting of the Presbyterial of *Lanark and Renfrew,* was held on Thursday and Friday, January 15 and 16 at Westminster Presbyterian Church, *Smith's Falls,* Ontario.

All sessions were presided over by Mrs. J. M. Ritchie, Presbyterial President.

Rev. P. G. MacInnes, pastor of the Church conducted devotions at the opening session. Mr. MacInnes brought greetings from the Presbytery of *Lanark* and *Renfrew* to the Presbyterial. Mrs. P. G. MacInnes, welcomed the guests. This welcome was acknowledged by Mrs. John Jack, *Forresters' Falls.*

Mrs. Fulton, of *Pakenham,* read a letter of greeting from Mrs. Duminy, President of *Montreal* and *Ottawa* Synodical.

A Service of Remembrance was led by Mrs. J. S. Pope, *Perth.* Mrs. J. R. Geddis, introduced the guest speaker, Miss Ada Adams, National Secretary of Children's Work. Miss Adams spoke on her recent trip to *Japan* to attend a World's Conference of Children's Workers.

The financial report given by the treasurer, Mrs. James Culhane, *Renfrew,* showed increases as did most of the reports given.

Miss Frances Clark, regional secretary, held a work shop to explain the use of the Study Book which is on Canada this year.

A devotional service conducted by Mrs. T. Collins and Mrs. T. Johnston, *Arnprior,* opened the afternoon session.

The officers were installed by Rev. J. M. Ritchie, *Almonte,* Moderator of Synod.

MONTREAL PRESBYTERIAL — At the installation of officers for 1959 in the Women's Missionary Auxiliary of MacVicar Memorial Church, *Outremont,* Rev. J. Charles Hay, Pastor of the Church, presided. Life Membership Certificates were presented to Mrs. G. Marshall and Mrs. L. Whyte, by Mrs. A. M. Stewart. Then Mr. Hay presented Mrs. A. M. Stewart with an Honorary Certificate and spoke on the many years of service Mrs. Stewart has rendered to the Society, adding that she is still a very active member.

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The Glad Tidings

MAY
1959
VOL. XXXV

MILLER SERVICES

ALWAYS!

The song of the birds in Springtime;
The fragrance of blossoming trees;
Always, the stars in the heaven;
Beauty—and God—and these! L.M.C.

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THE GLAD TIDINGS

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REACHING FOR THE MOON

by

REV. R. D. MacLEAN, B.A., B.D.,
Minister of St. Andrew's Presbyterian Church,
Belleville, Ont.

"REACHING FOR THE MOON" used to be a phrase which indicated an attempt to attain the unattainable, an ambitious but unrealistic effort to excel. Within the past few months it has lost much of its force as sober scientists have begun to talk seriously about the time, however distant, when man may indeed set foot upon the moon. One thing that our generation should be peculiarly aware of is the unfolding of almost limitless possibilities before our eyes. The fantasies of a previous century have become the facts of our time. The facetious slogan displayed in a certain workshop has taken on new meaning: "The hard jobs we do right away, the impossible take a little longer".

The Tree of the Knowledge of Good and Evil has been bearing a heavy crop in these latter years and mankind has feasted upon it. Our knowledge of evil ways has brought us to the brink of destruction, our knowledge of the good has brought us to a point "not far from the Kingdom of God". As Dickens said about the days just before the French Revolution: "It was the best of times, it was the worst of times", so we might say today: "It's a terrible time in which to live, it's a glorious time in which to live." Never was there so plainly a need for the healing and redeeming Gospel of Christ, never was there such opportunity, such facilities for proclaiming and spreading that Gospel. We in this part of the world at any rate are familiar with the spectacle of abounding wealth and luxury dwelling along with poverty of soul. The typical screen or television story betrays the bankruptcy of our culture. There is no longer "the happy ending". In fact there is no ending. It just stops. There is no satisfactory solution to its problems. That is considered realism, and no doubt it is realistic—realistic about a world that has lost its soul, its purpose, its destiny. All of our boasted progress becomes a dead-end street. Knowledge is not enough.

The Gospel of God is pertinent, adequate, essential. It makes Heaven our home and this world our home away from home. It invests the universe with meaning and purpose, makes it vibrant with life and love. It makes the vast cold spaces between the stars but the dooryard around our Father's house. It speaks to the sinsick soul: "Thy sins are forgiven thee". It rouses the morally paralyzed with the challenge which carries with it also the enabling power: "Rise up and walk". Even to the dead in trespasses and sins it says: "Awake thou that sleepest and arise from the dead and Christ shall give thee light." To all needy humanity it extends an invitation which contains within it the promise of a new heaven and a new earth: "Come unto me all ye that labor and are heavy-laden and I will give you rest". It sets in motion programmes for the relief of distress and the building of better social structures but in itself it is not a programme. It is a Person, a Person perfect in power and goodness and love. It is a Person whom to know is life eternal.

Dr. George MacLeod of Iona tells of a Clydeside communist suddenly bursting into his room exclaiming: "You folks have got it; if only you knew that you had it, and if only you knew how to begin to say it". Have what? The word that the world needs to hear now to save it from despair and death. To be sure, we have this treasure in earthen vessels that the excellency of the power may be of God and not of us. But what a responsibility and what a challenge—to share this treasure with the world!

Let's not be naive about it, imagining that all we have to do is to form good resolutions. The Christian gospel must compete for the mind and heart of men with other appeals, some of which seem to promise more immediate and more tangible results. The citizens of the Roman Empire in its declining days were more concerned about "Bread and Circuses" than about sound character or good government. Luxurious living and entertainment play the same part in our time, obscuring the vital issues and impending judgment. We have been prone to underestimate man's resistance to the Gospel. If the race were not rebellious toward God there would have been no need of a Saviour. In the light of recent history thinking persons have begun to talk again about the "diabolical" and the "demonic." The main issues in our world are no longer political or economic if they ever have been so. They are now theological. We who have been called in Christ have been entrusted with the message of Reconciliation. Rich treasure in earthen vessels!

Let's not be smug about it either. We are not offering the Gospel to others as though we stood upon some pedestal of Righteousness. Do we still harbor illusions about "lesser breeds without the Law"? Not consciously, perhaps, but subconsciously? Are we patronizing in our approach to the pagan, the unbeliever, the unchurched? If so, we should read again the Parable of the Wicked Husbandmen (Matt. 21). Are we not all saved by Grace? And if by Grace, then let us be grateful but not proud.

This is a time for vision and for daring. When men are reaching for the moon in the realm of science how shall the Church of Jesus Christ be satisfied with unimaginative and prosaic enterprises? There have been times of optimism and of pessimism in the Church's history. Only a few decades ago some were raising the slogan: "The world for Christ in our generation". With the rising tide of missionary enthusiasm and the fast-developing means of communication and transportation it did not seem too fantastic a dream. It did not materialize, however, and war, the growth of fanatic nationalisms, the resurgence of other religions and the rise of ideologies hostile toward the Christian faith made a reappraisal necessary. The evangelizing of the world was not going to be accomplished as speedily as the optimists had imagined. The natural reaction was a more pessimistic outlook. Can the world ever be won for Christ? Can we make any impression upon the godless and materialistic movements which seem to have such success? Should we try to win the adherents of other religions? Is not their religion good enough for them? Such pessimistic thoughts are unworthy of the followers of Christ. Only when we forget who He is can we entertain them. We need a new perspective. A modern fund-raising organization asks: "When is a good time to have a financial campaign?" and answers its own question: "There is no good time." An old gardener was asked: "What is the best time to trim a hedge?" His answer was: "When your shears are sharp". "He that watches the clouds too closely", says an Old Testament proverb, "will not sow". Never are the conditions ideal for any enterprise. When Christ was born of Mary the inn was crowded so the birth took place in a manger and the Church has glorified in that fact. When the cousin of Jesus, John the Baptizer, was put into prison then Jesus came into Galilee preaching the gospel of the Kingdom of God. Not an auspicious time for a prophet to begin His ministry when another has just been arrested for the same sort of activity! As the New Testament closes the blood of the martyrs is crying out for the Day of Restitution. Some of the greatest days of the Church have been the stormy days. And what shall be said of our time? These are days of great adventure and the Church must not lag behind. With tremendous resources available, with the finest equipment and facilities for training, with the amazing new media for communication at her disposal, with multitudes enjoying a newly-acquired literacy, the Church should figuratively be "reaching for the moon". We need not make the mistake of a former generation and say: "The world for Christ in our generation" but we can face the immediate tasks of today with high hopes and with courageous faith. "The great rank and file of Church members do not take the Great Commission seriously" says the Church historian Dr. Latourette. "The Society of those who care is small. Yet every Christian, if he or she is true to the faith, is automatically a member of it. The Christian's concern must be as broad as the inhabited world."

That is Christ's own word to us: "The field is the world". It's one task to bring the man next door to Christ, and the man on the other side of the world. Let's not rule anybody out. Let's not dwell overmuch upon the difficulties. Let's stop thinking in terms of impossibility. With men many things are impossible but with God all things are possible. While many today are reaching for the moon let us who love the Lord reach out for the Kingdom of God.

* * * * * * * * *

The Bible

We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll
And all old flower-fields of the soul;
And, weary seekers of the best,
We come laden from our quest,
To find that all the sages said
Is in the Book our mothers read!
(Jean Greenleaf Whittier)

PRAYER

by MRS. E. CAMPBELL, Winnipeg
Manitoba Synodical

Our Loving Heavenly Father:

Source of all blessing, the same Yesterday, to-day and forever. Before Whom we are all as children. With humble hearts we would come into Thy presence. Remembering that without Thy help and guidance we can do nothing.

Grant us wisdom and courage each day to apply ourselves that we may serve Thee honorably and well.

Lord teach us how to pray. We are counselled to be careful for nothing but in everything by prayer and supplication and thanksgiving to make our requests known to God. With shame and sorrow we make confession of our sin. We acknowledge Thy loving kindness and Providence, especially do we thank Thee for the Gift of Thy Son.

We rejoice that in the fullness of time, He came not to be ministered unto but to minister. The work finished, Our Risen Lord prayed to the Father for us. May His spirit of grace and supplication come into our hearts in remembering others.

Lord we bless Thee for privileges that have come to us in connection with the Church. Very specially we thank Thee for our Presbyterian Church. We bless Thee for the Sanctuary and for Thy precious Word. We bless Thee for our ministers who preach and declare Thy will for us, Thy children. As Church members help us to remember the work of our ministers.

We pray specially for our young people. May they be shepherded by the good Shepherd in their work and in their recreation. Be gracious to their teachers and their parents.

We ask special blessings on our Missionaries at home and in far off lands. Grant to them strength and encouragement, a constant awareness of Thy nearness. Bless our Deaconesses and our many other Church workers engaged in that splendid service for Humanity and Christ.

Lord fit us for doing better service for Thee that we may glorify Thee in all we think and do. Amen.

A Gift — Or An Accident?

Joyous living is not a gift or an accident. It is something we create. It can be increased by effort and practice. Happiness, as someone has wisely said, is to be had for the giving. The road of service and co-operation is probably the only road by which we shall achieve that abundant life which we all desire.

Perhaps we will find the secret of joyous living in the words of a great man who enjoyed life for 95 years. Sir William Muloch, late Chief Justice of Ontario, said these words on his 93rd birthday. "I am still at work, with my hand to the plow and my face to the future. The shadows of evening lengthen about me, but morning is in my heart. I have lived from the forties of one century to the thirties of the next. I have had varied fields of labour, and full contact with men and things, and I have warmed both hands before the fire of life. The testimony I bear is this: that the Castle of Enchantment is not yet behind me. It is before me still, and daily I catch glimpses of its battlements and towers. The rich spoils of memory are mine. Mine, too, are the precious things of today — books, flowers, pictures, nature and sport. The first of May is still an enchanted day for me. The best thing of all is friends. The best of life is always farther on. Its real lure is hidden from our eyes, somewhere beyond the hills of time where God awaits our coming."

(Selected)

BUSY HANDS!

"Busy hands are happy hands,"
The little old lady said,
"And work's a priceless healing balm
For troubled heart or head."
Somehow, the little old lady's words
Stayed with me through the years,
And many is the time I've turned
To work, instead of tears,
To find her calm philosophy
Can soothe, and comfort too.
"Busy hands are happy hands —"
The little old lady *knew!*

Searchlight on the Mission Overseas

NEW EMPHASES IN YOUTH WORK TODAY

by E. M. MAGEE

(We have asked Miss Magee, on furlough from the Helen MacDonald Memorial School, to write something of the way in which the youth of India are hearing the Gospel of Jesus Christ. The request has arisen out of several things. First; the emphasis in our work at the Helen MacDonald Memorial School has always been to give Christian leadership to the girls in the hostel. The opportunity for such Christian training increases as time goes on. An example of what is being done at the school is evident by the accompanying picture of one of the teachers of the team of students who won the Bible contest. This picture appears in the 1958 Annual Report of the British and Foreign Bible Society. The Society has graciously allowed us to use the picture). — M.E.W.

—British and Foreign Bible Society, Canada.

A team from the Helen MacDonald School, winners in their first Inter-School Rally of Bible Clubs at New Delhi.

IN JANUARY 1959 another team represented our school's Bible Clubs at Madras, at the same time attending as delegates the Tenth World Congress for Christian Youth. Our team did not this time place first in the Bible Quiz contests; but more important was their experience in participating in such a conference, with some 900 youth delegates from all over India as well as Christian youth from churches of Singapore, Hong Kong, countries of Africa and Europe and other parts of the world. The emphasis during the seven days in Madras was on "practical 'know how' instruction sessions to encourage and help each delegate to become an effective witness".

South India is demonstrating the effectiveness of the conference and camp idea among children and youth in building the Church. Hot weather Vacation Bible Schools with their strong follow-up programs, are producing youth leadership and adding to the membership of the local churches. Brief excerpts from a Children's Special Service Mission source point up methods proving fruitful:

LEADERSHIP FOR THE CHURCH: "In a seaside country town in Tamilnad 600 children and 50 leaders met (in Vacation Bible Schools running from 10 to 14 days). No European missionary had any hand in the organization. Many children accepted Christ and young people, mostly college students, not only had a healthy outlet for their energy, but caught a vision of the joy of voluntary service . . . From those young leaders one is now a missionary with the National Missionary Society working among hill tribes; another has gone north as an evangelist to a language area not his own; and others are in Bible Colleges . . ."

NUMBERS ADDED TO THE CHURCH: "The V.B.S. if held on a neutral site attracts many non-Christians who would never come near a church . . . according to figures just received from the South India Bible Institute more than 8,000 children were contacted, taught by 350 volunteer leaders.

"What happens to converts? . . . Every camper who professes conversion receives follow-up letters at intervals from his tent or group leader, the Camp Commandant and the Camp Chaplain. These leaders seek to link him with a live group in a local church or in his school . . . The Inter-Schools Christian Fellowship groups provide an opportunity for young Christians to feed on God's Word, to fellowship together, and to witness to fellow students . . ."

North India has made small beginnings in hot-weather camps; but there remains very much to be done for youth if the Church is to have the leadership needed for tomorrow. That this kind of programme can succeed in the North is proved by a Summer Camp for Young Women conducted by Kalvari Bible Institute of Allahabad. In an Editor's note in the last number of "Evangelical Fellowship" (India) is given an example of how a needy rural church was served through the training and inspiration found at a summer camp:

"Less than two years ago a certain young man took his bride home to the village where he was working as a teacher. She had lived and worked as a dispenser of medicine in a village where all the Christians, including children, could be counted on two hands with fingers to spare. She now found herself in a large village where most of the population had 'en masse' moved into the Christian fold some years before. But to her surprise she found the church sparsely attended, very little work being done among the children and none among the women. She found the people not differing greatly from those she had worked among in the non-Christian area.

"Some weeks later a visitor dropped in and heard 150 children's voices singing a Gospel chorus. She saw this young bride giving sound gospel teaching to a newly established junior church. She learned that 80 women had been organized into a women's society and were meeting regularly once a week.

"Where did this young bride get her vision, her materials, her training? She was not highly educated and she had never been to Bible School. She had attended the summer camp of Kalvari which has met in May for thirteen years to offer Christian inspiration and leadership training to young women from all over north and central India."

* * * * * * * * *

Your Prayers are asked

—For all who represent you at the Annual Council Meeting of the Women's Missionary Society, W.D., as it meets in Belleville in May, that each one may be guided as she is called upon to make decisions.

—For members of staff as they prepare for Summer Training Centres, that what is planned may be of help to those who attend and contribute to the carrying forward of the Mission of the Church.

—For the people in our Hungarian congregations, that through the faithfulness of those working with them, they may be brought into the fellowship of love which is the true church.

—For our workers in our children's centres, that they be given strength to carry on during these busy days when their physical and spiritual strength is taxed to the utmost.

—We ask that you remember our missionaries on the Jhansi Field, Miss Magee (on furlough), Miss Leask, and the other members of the staff of the Helen MacDonald Higher Memorial School. Pray that they may continue to have the strength to give leadership to young women who come to them for training.

—Pray for the students of the Helen MacDonald School, that as they study together through the years in a Christian school that they may be strengthened for their task of Christian citizenship and leadership in India.

World Presbyterian Alliance Meets In Brazil

by DR. MARCEL PRADERVAND

General Secretary of the Alliance

The World Alliance of Reformed Churches holding the Presbyterian Order will hold its 18th General Council on the campus of the Presbyterian Theological Seminary, Campinas, State of Sao Paulo, Brazil, from July 27, to August 6, 1959. The theme of the Council will be: "The Servant-Lord and His Servant People."

Why this theme? In the terms of the guide issued for study groups: "The Alliance has chosen the Biblical idea of the Servant of God as a description of Christ and his People, which is especially appropriate, for the witness we want to bear among our fellow-Christians and in the world today. The theme implies that God's power is found only in that which refuses to claim power and pre-eminence for itself. God's power is to be found in that which by its 'service' points to God's act in His Servant Jesus Christ in the history of His Servant People."

There will be four subsections: the first dealing with the Service of Theology—"The Gospel of Christ and the Church's Witness"; the second with the Service of the Church —"The Ministry of Christ and the Ordering of the Church"; the third with the Service of the Christian, "The Mission of Christ and the Life of Obedience"; and the fourth with the Service of the State—"The Lordship of Christ and His Purpose for History." A Study guide will be available in large quantities.

There are still many church people who know little or nothing about the Alliance of Reformed Churches, although it is the oldest of the World confessional organizations. It was founded in London, in 1875, and the first General Council was held in 1877. Until 1948 the headquarters of the Alliance were in Great Britain, but the 16th General Council, held in August, 1948, just prior to the First Assembly of the World Council of Churches, decided to move the headquarters to Geneva. Since then the offices of the Alliance have been at 17 route de Malagnou, the same address as the World Council of Churches.

Seventy Churches, representing most of the 45 million Christians of the Reformed and Presbyterian family, belong to the Alliance, and are thus committed to its aims of "deepening the fellowship existing between the constituent Churches" and "helping them fulfil their own responsibilities in the service of Christ."

Women take an increasingly prominent place in the life of the Alliance. The last General Council, held at Princeton, in 1954, made it possible for women to be full delegates at future Alliance Councils. Three women now sit on the Executive Committee. More important still was the decision to create a Department of Women's Work, whose function is to study ways in which women may more effectively serve their Church, and to foster a closer fellowship among women in the Reformed Churches of the world. This department will meet in Campinas at the same time as the 18th General Council. Most member Churches are represented in the Department, and it is hoped that many of these representatives will be able to travel to Brazil.

It may be asked why the General Council should be in Brazil. There are many good reasons for the decision. 1959 marks the centenary of Presbyterianism in Brazil. Both the Presbyterian Church and the Independent Presbyterian Church are planning impressive celebrations, which will take place immediately at the close of the 18th General Council, and it is hoped that most of the Campinas delegates will be able to stay on and take part in them. Delegates will certainly be enriched by contact with Brazilian Presbyterians, who are keenly interested in evangelism and alive to the Church's problems today. The holding of the 18th General Council in Brazil also emphasizes the increasingly important role played by Protestantism on this great continent. That the Council should be in Campinas also stresses the world-wide nature of the Alliance, which now includes, in addition to the North American and European Reformed and Presbyterian Churches, 11 member Churches in Africa, 8 in Latin America and 11 in Asia.

WHAT CAN WE DO ABOUT THIS?

Latest report on Glad Tidings Subscriptions —

March 20, 1959 — 18,429
March 20, 1958 — 18,500

A small decrease — but too many lost readers!

WON'T YOU HELP US TO PUT OUR MAGAZINE WITH ALL ITS VALUE INTO MORE HOMES THAN EVER THIS YEAR?

Every W.M.S. member needs The Tidings
and we need every member!

A MOTHER'S DAY MEDITATION

by MRS. WILLIAM F. GRAHAM

(The Mother of Dr. Billy Graham)

CHRISTIAN MOTHERS do not want Mother's Day to be one of self-congratulation. It is a day for heart searching and for a new awareness of the vital role God has given us in the home, in the lives of our children, and in the life of the nation as a whole.

The resources of the Christian mother are limited solely by the love and grace of God. It is to him that she turns in prayer, not only for the strength needed for each day but also for blessings for her children. Through prayer there comes wisdom, understanding and grace. As our children sense our prayer lives they too learn the vital place of communion with our Heavenly Father.

The Bible is also our unswerving guide. How often in the silent watches of the night the precious promises of the Word become our stay and comfort! At early morn and at the close of day our children learn that man does not live by bread alone. When God and his Word are given their rightful place in the home it is then that we who are mothers have in some measure discharged our responsibility to those God has given us. Then, and only then, can we look at our children and at the future with confidence.

From "Christianity Today"

* * * * * * * * *

NOTE OF INTEREST IN THE OVERSEAS WORK

Some months ago we heard that Dr. Ida Schudder, the founder of Vellore hospital and medical school had been injured in a fall. Our prayers were asked for this great pioneer woman in Christian medical work in India.

In a recent letter from Mrs. Gehman, who is on the staff of the school of nursing in Vellore, we have heard that Dr. Schudder has greatly improved and is getting around in a wheel chair.

Of further interest regarding Dr. Schudder was the fact that on her 88th birthday she was recognized for her work by receiving a citation from Cornell University. This is one of the many recognitions which Dr. Schudder has had for her long and most faithful mission in southern India. We rejoice with many others in the knowledge that she still is able to give leadership and encouragement for the work in Vellore.

Sharing in Canadian Missions

THE CHINESE IN CANADA

THE REPORTS received concerning our work among the Chinese people in Canada tell of encouraging increases in the attendance at all meetings.

The Rev. Dr. D. A. Smith, Superintendent of Chinese Missions, in his report to the General Board of Missions, stated:

"It is of much interest to note that the first trend of immigration when the families arrived from Hong Kong (after change of Immigration Act in 1947) showed a much greater proportion of boys and young men entering Canada. Many of these have now come of age and are today setting up homes of their own. The result is that many 'brides' are now being brought over from Hong Kong. This has presented to our workers manifold ways of assisting them, and so winning their interest in the Church and its message.

"The coming of these brides means that we now have a larger number of young married women attending our English classes — 162 of the 267 enrolled in our English classes in 1958 were women. The newcomers not only receive English studies but also religious instruction through prayers, hymns and Scripture passages. Those who attend these English classes are encouraged to attend Church services, Sunday School and to bring their children to the nursery school and kindergarten.

"In 1958 in our four Chinese churches, as well as at Windsor and Sudbury, there was a marked increase in our Sunday School attendance. Adult Bible classes, held in conjunction with the Sunday School also showed a decided increase. Of the 65 Sunday School teachers, 46 were Chinese, indicating that the Chinese themselves have advanced in the acceptance of the responsibility for this work. It is not so long ago since by far the greater number of Sunday School teachers came from other churches.

"What applies to the Sunday School applies equally to the kindergarten. There was also increased attendance in that department — the total enrolment in 1958 being 212. An interesting experiment was adopted in Montreal to increase kindergarten attendance. Mothers, most of whom were recent immigrants, were encouraged to bring their children to school themselves, with the understanding that they, too, would be formed into a group for English and Bible studies. This has been done with considerable success for both the kindergarten and the mothers.

"Special reference must be made to the younger, mostly English speaking, women of our Chinese congregations. Here a new spirit seems to have been born. They as never before are beginning to take a more active responsibility for the work as a whole. That is true particularly in Victoria where they became responsible for the purchase of a new organ, kindergarten equipment, floor tiling, pulpit drapes, and certain redecorating in both hall and church interiors. The ladies themselves did most of the cleaning, varnishing and other handwork."

Dr. Smith tells of 40 baptisms, 27 of this number being adults. He wrote of three baptisms

(1) In one case it was the baptism of an aged mother, whose daughter, one of our workers, has been a baptised Christian for over thirty years, and, as she says, has been praying for her mother's conversion for that length of time.

(2) The next baptism is also that of a mother, whose son is an active member of our Church, while another son has, for years, done considerable preaching in this country and the United States. "God," indeed, "works in a mysterious way His wonders to perform."

(3) The third case has to do with a whole family, father, mother, and three children. Years ago Sunday School literature was sent from our Vancouver Chinese Church to outlying Chinese families, with, at the time, seemingly little result. The mother of this young family, who made use of this Sunday School material at the time, never forgot its influence on her. The result is she has now brought her whole family to the Lord. It is a telling lesson. The Word of God is, truly, like a mustard seed, the smallest of all seed, but which, if cast into the ground, grows into a great tree.

SYNODICAL GIVINGS

JANUARY - FEBRUARY 1959

	1958	*1959*
British Columbia		
Alberta		
Saskatchewan		
Manitoba		
Toronto & Kingston		$1,532.00
Montreal & Ottawa		
Hamilton & London	3,900.00	3,250.00
	$3,900.00	$4,782.00

(Mrs. I. G.) Helen P. Sinclair, Treasurer

HONORARY MEMBERS 1958

Harper, Mrs. Elizabeth Mabel	Vancouver, B.C.
Ross, Phyllis M.	Hamilton Presbyterial
Forbes, Miss Gertrude	Toronto, Ontario
Battisby, Mrs. Annie V.	Stouffville, Ontario
Isbister, Mrs. Jean	Toronto, Ontario
Long, Mrs. A. M. L.	Winnipeg, Manitoba
Sinclair, Mrs. I. G.	Toronto, Ontario
Nisbet, Miss Elizabeth	Toronto, Ontario
Biggs, Mrs. Samuel	Toronto, Ontario
Nichol, Mrs. James	Listowel, Ontario
Stephens, Mrs. Gilbert G.	Campbellford, Ontario
Higinbotham, Miss Phyllis	Guelph, Ontario
Grassie, Mrs. W. E.	Port Credit, Ontario
Waddington, Mrs. Joseph	Toronto, Ontario
Gardiner, Mrs. H.	Ottawa, Ontario
Millar, Mrs. Robertson	Glengarry Presbyterial
Penwarden, Mrs. M. B.	Kingston, Ontario
Letts, Mrs. Frank	Ottawa, Ontario
Jack, Mrs. J. C.	Barrie Presbyterial
Douglas, Mrs. M. J.	Lucknow, Ontario
McDonald, Mrs. Carrie	Petrolia, Ontario
Bishop, Mrs. Nina	Petrolia, Ontario
McIntyre, Mrs. Peter	Sarnia, Ontario
Huffman, Miss Helen	Montreal, Que.
Scott, Mrs. E. F.	Montreal, Que.
Seath, Mrs. Norman	Montreal, Que.
Archer, Mrs. G. K.	Toronto, Ontario
Sillery, Mrs. William	Exeter, Ontario
Stewart, Mrs. James	Richmond, Ontario
McAlpine, Mrs. J. B.	Windsor, Ontario
Brown, Mrs. Lyman	Owen Sound, Ontario
Parker, Mrs. Dawn	St. Thomas, Ontario
Bowman, Mrs. C. H.	Maple, Ontario
Goldie, Mrs. Lincoln	Guelph, Ontario
Bennett, Mrs. George	Richmond, Ontario
Elliott, Mrs. John	Montreal, Que.
Kerr, Mrs. Arthur	Howick, Que.
Hunt, Mrs. Ernest W.	Toronto, Ontario
McClure, Miss Agnes	Toronto, Ontario
Purchase, Mrs. John J.	Toronto, Ontario
Russell, Mrs. William A. B.	Toronto, Ontario
Singleton, Mrs. Thomas	Toronto, Ontario
MacKenzie, Mrs. Allan	St. Catharines, Ontario
Stewart, Mrs. A. M.	Montreal, Que.
Thoburn, Mrs. A. H.	Ottawa, Ontario
Sutherland, Mrs. Alexander	Fort William, Ontario
Pitts, Mrs. Gordon	Montreal, Que.
Hawkins, Mrs. W. E.	Ottawa, Ontario
Clark, Miss Robena C.	Acton, Ontario
Cleghorn, Mrs. Hugh	Leamington, Ontario
Woodley, Mrs. J. M.	Dundas, Ontario
Lundy, Mrs. W. E.	Toronto, Ontario
Kerr, Mrs. Clive E.	Montreal, Que.
Laird, Miss Amy	Vancouver, B.C.
McCutcheon, Mrs. W. E.	Hamilton Presbyterial

Bryan, Mrs. T. G. M.	Hamilton Presbyterial
Powell, Mrs. Norman A.	Hamilton, Ontario
McCaw, Mrs. T. R.	Hamilton, Ontario
Green, Miss Edna I.	Toronto, Ontario
Campbell, Miss Eila	Toronto, Ontario
Robertson, Mrs. J. T.	Edmonton, Alta.
Philpott, Mrs. Henry	Ottawa, Ontario
The Reverend John A. McMahon, B.A., D.D.	Port Arthur, Ontario
Dunford, Mrs. Sadie	Calgary, Alta.
Coyne, Mrs. C. S.	Toronto, Ontario
Cox, Mrs. William E.	Sarnia Presbyterial
McDonald, Mrs. George	Strathroy, Ontario
Gast, Mrs. Elmer	Strathroy, Ontario
McAvoy, Mrs. James	Hamilton Presbyterial
Cowan, Mrs. R. B.	Toronto, Ontario
Whitton, Mrs. B.	Toronto, Ontario
Worsell, Mrs. H. E.	Toronto, Ontario

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PRESBYTERIAN W.M.S. TRAINING CENTRES – 1959

Two W.M.S. Training Centres are being planned for the summer of 1959.

Place and Dates

—McMaster University, Hamilton, Ontario—JUNE 29 to JULY 3, 1959
—Luther College, Regina, Saskatchewan—JULY 13 to JULY 17, 1959

Purpose

To provide opportunities for those carrying leadership responsibilities in certain aspects of Women's Missionary Society work to grow —

- in an understanding of the Presbyterian Church and its work
- in their ability as leaders
- and in spiritual insight and fellowship

Who May Attend

Synodical and Presbyterial
- Presidents
- Secretaries for:
  - —Children's
  - —Girls'
  - —Young Women's
  - —Evening
  - —and Senior Work

—Officers of Adult groups in the W.M.S. (Senior, Evening or Young Women's, Auxiliaries, Affiliated or Associate groups).
—Others delegated to attend by adult groups in the Society.

Keep these dates in mind and watch for further publicity.

You and Your Auxiliary

ENJOYMENT

by MRS. A. R. McMURRICH

NOTE: *This article comes to us with added significance, as we prepare for the Annual Council Meeting, from one who for so long has been so intimately a part of the work of the Women's Missionary Society.*

DO YOU enjoy the meetings of the Women's Missionary Society groups in your church? Have you ever held office in them — or do you not belong? In the Oxford dictionary the meanings of the word "enjoy" are "experience pleasure in" and "take delight in." It would seem necessary to take part in an undertaking if enjoyment is to be found.

Many years ago a small boy said to his mother at the lunch table: "What is the matter? You are not talking to us. Don't you feel well?" She replied— "Yes, I am quite well but I have been elected president of our auxiliary and today I have to preside for the first time." Then he bent his head, closed his eyes and said, "Please God make Mother a good president. — Amen." Later that afternoon an elderly member came to speak to the new president after the meeting and said, "Well, dear, it was wonderful to see you in the chair and you conducted the meeting so nicely but I would much rather see you out enjoying yourself." How strange it was that she could think that anyone who was fully conscious of the honour and privilege of having been appointed would not be enjoying herself in the true meaning of the word!

The meetings will be enjoyable if the devotional period is well prepared and easily heard, if the business discussions are practical and the asking and answering of questions encouraged, if the speaker is interesting and not too long. An excuse for non-attendance often is, "I never can hear anything — the women will not speak out"; we should try to "make a joyful noise" for even in the devotions we can be reverent and still speak clearly and distinctly.

The programme planners should keep in mind that the missionary work of our Society and our Church should be the main basis of study. The more knowledge and understanding the membership has of the history and achievement of the work through the years, the greater will be the response and interest.

What fascinating discoveries one makes when delving into the "why" and "wherefore." We happened to be preparing an Easter devotional service and looking for the hymn "There is a green hill far away" found it, not among the Easter music, but No. 734 in the section "Hymns for the Young." Eventually we called Dr. Alexander MacMillan, the authority on such matters. He said that more than a century ago Lady Cecil Francis Alexander found it difficult to interpret the Apostle's Creed to her young Sunday-School pupils, so she took clauses from the Creed and wrote hymns about them such as "All things bright and beautiful," "Once in Royal David's City," "There is a green hill far away" and others which have been greatly loved and widely used ever since.

In the congregation to which the writer belongs there are two senior auxiliaries. The Business Women's Evening Auxiliary begins with a most enjoyable supper meeting after which they have their programme. This is a most admirable and efficient group, probably because they are business and professional women. They have just celebrated their 25th anniversary. The Afternoon Auxiliary is old enough to be their grandmother, but these two "sisters" work in harmony and helpfulness with the utmost co-operation and no rivalry. One of their number became the president of the afternoon group and served as such for several years when her capability and faithfulness were outstanding.

During the first world war Sir James Barrie wrote a very remarkable play — "The Old Lady Shows Her Medals." In a sense the membership of the W.M.S. groups have worn "medals" for their pins are symbolic of the war against evil. In today's world our motto should be used and emphasized more frequently and the pins worn constantly because of what they signify. So many of them and the Life and Honorary membership pins have been presented by friends and loved ones and their associations are very precious.

It is hoped that in closing the following prayer verse may be permissible. It is from a devotional diary edited by the late J. H. Oldham, D.D., London, England, a distinguished member of the International Missionary Council whose occasional visits to Canada were always such a help and inspiration.

"O, live in us this day—
Re-clothe Thyself, Thy purpose yet again
In human clay.
Work through our feebleness Thy strength;
Work through our meanness Thy nobility;
Work through our helpless poverty of soul
Thy grace, Thy glory and Thy love." — Amen

ANNUAL COUNCIL MEETING

The Annual Council Meeting of the W.M.S. will be held in St. Andrew's Presbyterian Church, Church St., Belleville, Ontario, from May 11th to 14th, 1959, inclusive.

In Remembrance

Mrs. W. C. McCarey	Brockville, Ont.	Brockville Presbyterial
Mrs. P. A. McKellar	Duart, Ont.	Chatham Presbyterial
Miss Sarah McLaren	Duart, Ont.	Chatham Presbyterial
Mrs. E. Nickell	Rockwood, Ont.	Guelph Presbyterial
Miss Netta MacEwan	Maxville, Ont.	Glengarry Presbyterial
Mrs. Wm. Bellingham	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Harry Winfield	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Thomas Linklater	Sudbury, Ont.	North Bay Presbyterial
Mrs. Peter (Lillie Jane) Colquhoun	Havelock, Ont.	Peterborough Presbyterial
Mrs. Isabelle Fraser	Moose Jaw, Sask.	Moose Jaw Presbyterial
Mrs. A. C. Roos		Guelph Presbyterial
Mrs. Thomas Clark		Guelph Presbyterial
Mrs. James Robb	Ilderton, Ont.	London Presbyterial

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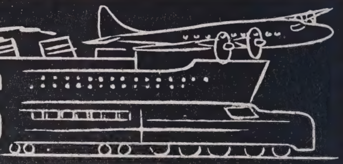
Mosaic!

He who lives the Christ-life, day by day,
All unknowing, creates a perfect thing,
A beautiful mosaic, a bouquet
Of jewels, set in gold; an offering
To place in God's hands, when life is done;
A brave resplendant thing, of light and shade,
Each little priceless jewel, one by one,
In the design that life itself has made.
And God will note the lovely inset gems;
Will mark the glowing Rubies, that are Prayers;
The Amethysts of Patience; the clear stones
Of Jade, where courage has outlived despair;
The Diamonds that are Faith, the Topaz light
Of Hope, that shone across the darkest day;
And, surely, God will take that small bright
Mosaic to His heart, with words of praise!

(Selected)

Comings and Goings



Miss Ida White, Reg. N., arrived in Canada April 7th. Miss White will be on her first furlough after 6½ years of work in the Bhil Field in India. She has been working, since her language study, with the second mobile unit, operating out of Mendha. She remained a year over her regular term in order to keep the work in Mendha going and allow Miss Brown to concentrate on the mobile unit in Barwani. Miss White will be at her home in Goderich for rest, and we hope she will be able to visit in some parts of Canada in between study time.

* * *

Studying in Toronto and doing deputation in and around Toronto are Miss Magee and Miss Taylor. Miss Taylor is working on a number of subjects related to her task as Secretary of the Committee on Hymnology of the Formosan Presbyterian Church. Miss Magee is working on a thesis on education.

Miss Douglas is attending lectures at Union Seminary in New York.

* * *

Miss Anderson has come from British Guiana for her furlough. Members of the Society will regret to note that Miss Anderson had to come earlier than she hoped because of illness. She is presently on sick leave and we hope to report to you soon that treatment she is undergoing has been effective. We know you will want to remember Miss Anderson in your prayers. She is at her home in Acton, Ontario.

* * *

Word has come that Miss Dorothy Bulmer has moved into the work in Nigeria. She is studying language (Ibo) and teaching music at Slessor School, a teacher training college which gives a two-year course to those who have completed standard six in the primary school. She is also teaching Sunday School and at the same time becoming acquainted with life and work in Nigeria.

Miss Gollan and Miss Bulmer are planning their new house which we hope will soon be housing them, enabling them to carry out a plan of working as a team doing leadership training.

DID YOU KNOW?

1. That during 1959, the Presbyterians of *Brazil* mark the hundredth anniversary of the arrival in Rio on August 12, 1859 of the Rev. Ashbell Green Simonton, first Presbyterian missionary to Brazil. Presbyterians will broadcast special weekly radio programs, place statements on "What Presbyterians Believe" in the large dailies of the main cities, present historical radio and TV dramas and conduct Crusades For Christ with special teams in 28 important cities. One of the first special events was the united youth Congress (Jan. 27 - Feb. 4) in the city of Presidente Soares where two hundred and fifty delegates attended. The denomination has recently appointed a full-time Secretary for Youth Work, Rev. Teofilo Carnier. In August the World Presbyterian Alliance will hold its 18th General Conference at Sao Paulo. A large attendance is expected. The Alliance has 72 member national churches and a world constituency of some 45,000,000. By 1957 the Brazilian Presbyterian Church comprised 9 synods, 45 presbyteries, 637 organized churches, 2,003 congregations and preaching points and 210,000 members, including the Independent Presbyterian Church.

2. That the National Presbyterian Church of *Mexico* was the host last September to the Second Conference of Presbyterian Churches of Latin America at the Principe de Paz Presbyterian Church in Mexico City. The theme of the conference was "The Vision of A New Day in Latin America."

"The New Man Needed for The New Day" was the topic of the opening address by Dr. Jose Borges dos Santos, Jr., of Brazil, President of the Commission on Presbyterian Co-operation in Latin America (CCPAL), permanent body set up by the First Conference of Presbyterian Churches in Latin America in 1955.

Official delegates were from Brazil 10, from Mexico 10, from Columbia 5, from Guatemala 5, from Chile, Cuba, Venezuela and Puerto Rico three each. Related mission boards were represented by their respective secretaries, one each, and each organized mission by one delegate. There were also a number of fraternal and visiting delegates. Fellowship and study were the objectives of the meeting. Five papers prepared by representative leaders from as many countries were presented around the general theme. Each was then studied by a committee of the conference.

3. That Bibles in 300 languages were on sale at the Protestant Pavilion at the Brussels International Exhibition, and that the Bible was also on display in 13 of the National Pavilions in the Exhibition?

LETTER FROM JEAN BROWN!

(Written Christmas Season — 1958)

Ichijodori, Muromachi Nishi,
Kamikyo Ku, Kyoto, Japan

Dear Friends:

Greetings from Kyoto, the old capital of Japan. Last Christmas found me in Seoul, the capital of the Republic of Korea, and I find that the two cities have much in common to delight the eye of the tourist — or of the newcomer. But these two cities also represent a contrast between the two countries. They are both set in a bowl surrounded by mountains, although the trees on the mountains around Kyoto give them a soft green appearance, unlike the harsh treeless mountains around Seoul. Unlike the people of Seoul, the people of Kyoto do not suffer from the severe winters and the poverty that have forced the Koreans to strip their mountains of trees. In both cities are several palaces, and again I live just one block from the Imperial Palace. But, in Kyoto, shrines and temples are just as evident as the palaces, from the great Heian Shrine, and the Kiyomizu Temple, to the tiny shrines found in every street. Many Japanese hold to several religions at once, but very few give their unique and enthusiastic allegiance to Jesus Christ. A comparatively large percentage of Koreans, on the other hand, have become Christian and worship "no other gods."

Here in Japan, though, the situation among the Korean population is different. Only a few are Christian. A depressed minority in an alien land, many have turned to Communism because it promises a better life in this world. This year, as the Korean Christian Church in Japan is observing its Fiftieth Jubilee, it is examining the problem of its witness to fellow-Koreans in Japan. Last March, when I came back to Japan after five months of study in Korea, I went from church to church, discovering tiny congregations in the midst of large Korean communities, where in some cases as many as one-third of the Korean population was unemployed because of the recession, which has spread from North America as far as Japan.

Because the problem of an intelligent, and intelligible, witness is so important, I began to study Japanese in September, in addition to continuing with some Korean language study, so that I can work more satisfactorily among the Korean Sunday School teachers and young people, many of whom speak Korean very poorly, having spent most of their lives in Japan. That meant I had to move from Osaka, the grimy industrial centre of Japan, to Kyoto, the cultural capital, and I have fallen in love with this beautiful historical city. Nevertheless, perhaps because I know Korean better, I feel "at home" when I am with the Koreans and am attempting to speak their musical language, instead of struggling with my few Japanese sentences.

Although the language study becomes irksome at times, this new missionary is learning a lot during this period of study about the customs and problems of the people with whom she is to work, and of the people among whom they live. Conferences are held often enough that they break the routine of language study, and I have chances to go away for a few days with the young people and Sunday School teachers, women's groups, pastors and Bible-women. Although it is a strain hearing and speaking only Korean for a few days — or Japanese, which is worse at this stage in my study — I always enjoy becoming better acquainted with the Koreans. Needless to say, attending conferences forces one to practise the languages, if one does not want to play the role of a deaf-mute. This summer I found that the young people and Sunday School teachers are eager for more training, and the pastors were quick to point out where my work will lie with them— when the hurdle of the languages is somewhat overcome.

This year as Christmas approached, I looked forward again to hearing the sweet voices of the young people as they go from house to house on Christmas Eve, singing the carols that are international favourites, in praise of the Lord of all nations, Who alone can reconcile the two Koreas, and the Japanese and Koreans, especially during the talks between the two nations that are divided within themselves or from each other. May you all have enjoyed a "chook Songtan" — a blessed Christmas, and may the Korean farewell, "Annyonghi Keysipsio"—"Be in peace," be fulfilled in our lives and in the lives of the nations this new year!

Yours sincerely,
Jean E. Brown.

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Lose The Day Loitering!

"Lose the day loitering, 'twill be the same story
Tomorrow, and the next, more dilatory
For indecision brings its own delays,
And days are lost, lamenting o'er lost days,
Are you in earnest? Seize this very minute!
What you can do, or think you can—begin it!
Only engage, and then the mind grows heated
Begin it—and the work will be completed."

(Goethe)

OUR WORKERS

(We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)

MISS ADA WADE

Miss Wade, whose home town was Amherstburg, Ontario, attended public and high schools in that town and on graduation went into secular employment for about three and a half years. In September, 1955 she became a student at the Missionary and Deaconess Training School, graduating in April, 1958. For the summer months, Miss Wade was in charge of the Missionary Van in the Presbytery of Prince Albert. On request of the Presbytery, Miss Wade was appointed, in September, to the National staff of the Women's Missionary Society (W.D.) to serve as deaconess-at-large in the Presbytery of Prince Albert.

MISS SUSAN GIBSON

Miss Gibson grew up in the Town of Simcoe, Ontario, where she received her public and high school education. In 1955 she began her studies at the Presbyterian Missionary and Deaconess Training School, graduating in April, 1958. During the summer of 1958 Miss Gibson was under the appointment of the General Board of Missions and worked in the Presbytery of Assiniboia. Miss Gibson was accepted as a member of the National staff of the Women's Missionary Society (W.D.) and in September began her work among the Chinese people in Toronto, taking over the duties of Miss Margaret Near while she is on furlough study.

MISS MARTINE JANSEN VAN BEEK

In 1951 Miss van Beek came with her family from Ede, the Netherlands to Lethbridge, Alberta, where she completed her High School education. On graduation from the Missionary and Deaconess Training School in 1957, Miss van Beek was appointed for the summer months to the Van work in the Presbytery of Prince Albert. In the fall of 1957 she was enrolled as a special student in the School of Social Work for one year. On completion of this special course, Miss van Beek directed a camp in the Presbytery of Prince Albert and then assumed her duties as Deaconess in the Parkdale area in the Presbytery of West Toronto.

MISS F. HAZELL DAVIS

A member of First Presbyterian Church, Verdun, she was active in the Church School and as a leader in the Mission Band, C.G.I.T., and Young People's Society. On graduation from Montreal High School, Miss Davis was employed in a Montreal office until entering the course at the Missionary and Deaconess Training School in 1954. Graduating in 1957, she was appointed to Down Town mission work in the Presbytery of West Toronto, where she has worked in the Parkdale and, more recently, in the Chalmers area.

Miss Teen-Ager

AN IMMIGRANT'S STORY

by MARY JANE GEDDES

KARL was very lucky — at least by comparison with some of the other young immigrants he knew or had heard about. In the first place he was lucky because he had learned at least some English back in Germany, and so he didn't feel completely lost here in Toronto. He felt fortunate, too, because he and his parents were now settled in a place which they could call "home," at least until they were able to save some money for something better. It was just one room — but a very large front room in a splendid old house which had obviously once been the elegant home of some wealthy family in Toronto's earlier days. When this part of the city had been one of the "best" locations. Now the proud old buildings were mostly divided for rooming-houses and apartments, but the exciting atmosphere remained, with so many people from so many other countries moving here.

It all gave an imaginative teen-aged "new Canadian" something to dream about and to take his mind away from thoughts of places and friends left behind. After all, they had decided as a family to make a new start in Canada, and Karl was not going to make things more difficult for his parents by being homesick! Then for the hundredth time that day, his heart skipped a beat as he remembered that the next week he would be enrolling at the local secondary school — "high schools," they were called here in Canada. How wonderful to get back to studying again!

Yes, things were really going quite well for them. After the first lonely, baffling days in this strange, sprawling city, they had been directed to their little apartment by one of the immigration services, and soon afterward his father had found work through an old friend from their town in Germany.

But tonight — that would be the first big test for all of them, thought Karl, as their streetcar moved along through the busy neon-lit downtown streets. His stomach turned over at the thought of what lay at the end of their trip — for the first time they would enter a Canadian Church and face a whole roomful of people, for Karl's father's friend had given them directions to a certain Presbyterian Church at the other end of the city where basic English classes were being held.

Tonight was the opening class of the fall term, and before lessons, it seemed, there was to be a sort of welcome committee of Church people to meet the strangers. Then after classes there would be a party with singing, games, and coffee and sandwiches. Karl and his parents were delighted at having found such a pleasant sounding place to study the English language, but they were becoming more and more nervous as they approached their streetcar stop. What about these Church people? Would there be many of them, or just a few? Would they stare at the students in their European clothing, or would they simply be friendly in a Christian way? Karl remembered hearing the opinion that in North America many people were nominally Christians because it was the "accepted" thing here, involving no real sacrifice and no strong faith. He hoped desperately that this was not true. How wonderful it would be to make friends here, to visit Canadian homes — and perhaps even to attend this Church!

Suddenly the streetcar driver was calling their stop, and a moment later the three found themselves standing on the sidewalk. There on the corner stood the old Church with an electric light glowing over its side door, as if to guide them to their destination. Karl took a deep quavering breath and gave his parents what he hoped was a bright and reassuring smile. They climbed the steps to the Church entrance, opened the door, and stepped inside.

* * *

This is the end of the story. "What a way to have it end!" you may exclaim. And yet if you stop and reflect for a moment, you will probably agree that the addition of just one more character to our little plot would suffice to give us a "happy ending," and tie the loose ends together.

Can you guess who that person is? The friend of Karl's father, perhaps? No — it is someone much more familiar. It is *you*. You might be a member of the Church in this story. Sooner or later you will be in contact with someone like Karl. Welcome him in the name of Christ, for the Church needs him; Canada needs him, and you will have found a friend.

* * * * * * * * *

The Unspoken Word

It is better just to weep a bit,
Than have an ugly, angry fit,
When provocations cross your path
Through men of temper, anger, wrath;
Just bow your head and breathe a prayer
That God may keep you sweet and fair,
With lips that hide a tongue that's kind,
While others speak their angry mind.
(Selected)

Books you'll like!

(REVIEWED by LOUISE A. REITH, M.A.)

DEVOTIONAL BOOKS

NEARER TO THEE — Meditations from the Revised Standard Version Bible — Compiled by Harriet Ann Daffron and Betty Jean Clark—Price—$3.00.

This book, compiled by two sisters as a tribute to their father's long years of Church work and study meets a real need in the life of every individual. The purpose of the book is stated clearly by the compilers in the Preface.

"Within us all there is a need — a cry from the heart for someone to whom we can turn for solace, for comfort, in our dark hours, and who can enter completely into our joy when we are happy and jubilant.

"At times even our families and our closest friends cannot fill our need and so we grope around, forgetting that there is One who is always present — One who will always hear and help if we but seek Him in humility and trust.

"The comprehensive selection of Bible passages in this book has been designed as a guide and inspiration to us for all times — in every need. Through them God may speak to us in infinite ways and so perform the miracles that will help each of us solve our problems."

The book NEARER TO THEE sets out, under the headings listed in the Table of Contents, the Bible passages suited to the headings. If the passage is poetry, it is printed as such. The passages are well suited to private, family or group worship. They are reprints of the R.S.V. Bible collected under such headings as "God," "The Way of the Lord," "The Spiritual Approach to Life," "Characteristics of a Christian," "Our Social Relationships" and numerous others. Many will find this a very helpful book for personal use and when preparing Services of Worship.

THE APRON-POCKET BOOK OF MEDITATION AND PRAYER — Price — $1.50.

This is a delightful little book designed to fit into an Apron pocket. The authors and compilers remain anonymous but to them, whoever they are, many busy women will wish to express sincere thanks.

In a brief word to "The Reader," Mrs. Wedel, former President of United Church Women, National Council of the Churches of Christ in the U.S.A., says of the book, "I shall treasure it because I have found in it any number of prayers and quotations, some old and others new to me, which will enrich my private devotions and be endlessly useful for those innumerable times when one needs the right prayer, quotation, or meditation for a meeting or a class."

We are sure that every woman who secures and reads this booklet will treasure it also. It will bring to her in simple and inspiring words the message she needs, as Mrs. Wedel points out, "It speaks helpfully to a wide range of concerns, from death to the worries of a Chairman."

If you have not a copy of "The Apron-Pocket Book of Meditation and Prayer" be sure to get one for yourself and see that your friends get copies too. You will find that you will read it over and over again and receive help each time.

GOFORTH OF CHINA

By Rosalind Goforth

(REVIEWED by MRS. I. G.) ALICE INKSTER)

Certainly this is one of the "Books You Will Like" and one you should read. It is a vivid record of the life and work of a great missionary statesman, written by the loving and understanding pen of his wife, herself a great missionary.

This biography was first published in 1937, being written immediately after Dr. Goforth's death in 1936. It is now being reprinted, complete and unabridged, in commemoration of the 100th anniversary of his birth, October 1859.

It makes wholesome and interesting reading, even exciting, telling, as it does, the story of a missionary's life in those days of the foreigner, hated and unwelcome in China; how he forced his way through inconveniences and obstacles and, at the time of the Boxer uprising, how he brought his family and himself alive through the "Thousand Miles of Miracles" of escape out of China.

Mrs. Goforth goes back to the beginning in 1840 when Jonathan's grandfather arrived in Canada, a pioneer from England, and tells the story of the long, grinding years of struggle to make a living and get an education, through public and high school and finally the scarcely-to-be-hoped-for summit of Knox College, in preparation for the ministry.

It is thrilling to read how the simple-minded country boy, the butt of jokes at first, so won the respect of his fellow-students by his unflagging missionary zeal that they raised the funds necessary to start a mission in China under the Presbyterian Church in Canada, with

Jonathan Goforth as their missionary — thrilling indeed to read of his untiring efforts to overcome obstacles, his constant faith enabling him to bear up under domestic tragedies and family bereavements, to the glory-crowned summit of thousands of souls led out from the darkness of ignorance into the glorious light of salvation from sin.

Through this record of a half-century of misisonary work, this apostle of God will speak again.

* * * * * * * * *

THE CECILIA JEFFREY INDIAN RESIDENTIAL SCHOOL CHOIR

Courtesy Kenora Miner and News

The Cecilia Jeffrey Indian Residential School choir conducted by Miss Dora Skene gave the best performance at the Kenora District Festival, held in February. They were awarded top marks of 91 for their rendition of the 121st Psalm. "This was an unforgettable climax to a very excellent festival," said Mrs. Jean MacDonald, adjudicator.

Other contestants from the Cecilia Jeffrey School received high marks — a choir tied for second place with 87 marks: one boy tied for first place with 84 marks and one girl tied for second place with 83 marks in reciting Robert Louis Stevenson's poem "Windy Night."

We know that the above honours coming to our Cecilia Jeffrey pupils are due in a large measure to the patient and tireless work of Miss Dora Skene, who has served on our staff for eight years.

STAFF NOTE—

Word has been received of the death in Vancouver, on February 13th, of a former principal of the Birtle Indian Residential School, Mrs. Sarah Marshall, aged 95. Mrs. Marshall was principal of the Birtle School from 1916 to 1922 and, in the annual reports for those years, Mrs. Marshall's leadership and administration were commended highly.

IMPORTANT REMINDER!

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Support it—make use of it—and be proud of it!

How many names can **you** add to the Subscription Lists for 1959?

"THE FELLOWSHIP OF THE LEAST COIN"

HAVE YOU HEARD about it lately? Is it still operating enthusiastically —what progress is it making throughout the world? You will remember that in the September issue of The Glad Tidings, last year, we told you the heart-warming story of its beginning. The following Article, appeared in a recent issue of "Outreach," the monthly magazine published by the Women's Committees of the Boards of National and Foreign Missions, and Christian Education of the Presbyterian Church, U. S. A. It makes interesting and thought-provoking reading.

An American woman writes from Manilla, "Last Saturday I participated in the meeting of the women of the Manilla Conference at their dedication of the 'Least Coin.' I want to share with you the glow of 'belonging' that swept over me as I sat there and watched those women from all the Churches come forward with 'the Least Coin.' It was, indeed, true spiritual leadership that inspired Shanti Solomon when she conceived and presented such an idea. The basket that had been prepared for receiving the coins was full and overflowing by the time all had made their offerings. It was so heavy that it was difficult to lift it. We of the West know nothing of the poverty of the East, and to have an opportunity to share one's 'least coin' with all the Christian women of the world is a rare and wonderful privilege. It is truly something all can share in."

In the Lebanon this Fall, a Conference of women was held to which delegates came from Iraq and Syria. "There were six women who came out of embattled Syria, and six from Iraq. Each one seemed to feel that her coming to the Conference was in itself a miracle, and an answer to prayer. One of them, from Bagdad, said she had read about Conferences all her life, and always prayed that she might attend one. Another had just returned from Yugoslavia, where she had experienced a soul-searching contact with some leaders in the Reformed Church there."

On the closing night, in a Candlelight Service, the offering of "The Least Coin" was made. Alice Khouri had made a special visit to the far south, Sashaya, where the native clay pottery is made, and ordered a special urn to be made for the Conference. On it was written in beautiful Arabic letters — "The Fellowship of The Least Coin." Great was the enthusiasm of the ninety women of the Conference over this share in the ecumenical mission, but the same question followed which could be repeated in almost every country — What *more* could we do?

(adapted by the Editor)

Boys and Girls!

THE GOLD STAR CEREMONY

by MARGARET W. FERGUSON

THERE WAS something strange going on in Trenchville to-day! Eight girls between the ages of 9 and 11 came down the library steps with arms linked, and headed for the Super-Market. They were talking in excited whispers. Let's listen in on their conversation!

"Wasn't that a smart idea Miss Leigh had?" said Heather. "Sure was," agreed Julie, "just imagine us making all the cookies for the Explorer Party." "What kind of mix are you going to buy, Nancy?"

"Chocolate Brownies," said Nancy. "What's your choice, Sue?"

"Oh, Oatmeal Cookies for me!"

"I'm getting Butter Cookies," said Karen.

"And Coconut Snacks is my choice," said Mary Jane. "That is plenty now, let us hurry home and get spoons, mixing bowls, and cookie sheets and meet at Miss Leigh's after supper."

At the other end of Main St. six boys were standing near the gas pump at Allan's Garage. They weren't buying gas, but were speaking excitedly and gesticulating with their hands. Let us see what they are discussing!

"Well, tea and coffee are too much trouble for boys — you have to have sugar and cream too," said Brian.

"And milk is really for babies," added Walter.

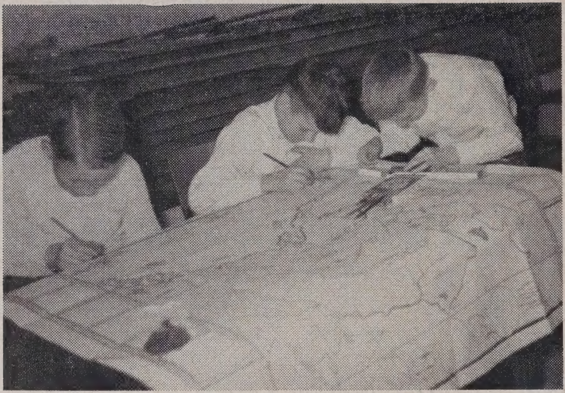
"I've got it!" said Perry. "Why don't we make Freshie?" "Oh boy, you just have to buy the powder, put it and the sugar in a big jug and then add water!"

"That is swell," Bobby said, "and you can keep it in our 'Frig until the time of the meeting."

"We won't tell the girls what we are making," remarked Frank. "They haven't told us what they are planning." "O.K." agreed the gang.

On Friday, May 8th the boys and girls gathered early in the church, in their Explorer uniforms. Very soon the parents began arriving and were welcomed at the door by Brian Gordon, Chief Boy Explorer.

At the regular time the Explorers were called to an Expedition. The boys and girls carried through the opening ceremony with dignity and sincerity. The attendance was recorded and announcements made.



EXPLORERS AT WORK

Following this Miss Leigh voiced the appreciation of Mr. Aiken and herself at the interest and splendid attendance of the parents. She explained that instead of having a sing-song, game period or story, as they usually did, Mr. Aiken wanted to give the parents an idea of what Explorations they had participated in from October until May.

"Ladies and Gentlemen," began Mr. Aiken, "I have had a wonderful experience since coming to this town. I have become acquainted with your sons, because my own son persuaded me to be an Explorer Counsellor. I have had the pleasure of leading these boys in Explorations in our own immediate neighbourhood, and some at a distance from here.

"You have likely heard about most of the things we have attempted, but I'd like to give you a condensed picture of our activities. We have explored our church, and know something of its groups and their activities. We have met the Organist, Minister and Janitor and have discovered what they do. We have explored our community. Saw how the mail is received, sorted and dispatched; called at the station and learned how signals are set and how messages are received and passed on. Miss Leigh took both girls and boys groups on a tour of her library. She explained how books are arranged for children, boys and girls and grown-ups; how they are then arranged in groups under special headings, historical, geographical or fictional; and finally how the authors under these headings are placed alphabetically.

"Mr Reed who owns the gas station was able to arrange for the boys to visit a refinery at the lake front. They saw the huge tankers arriving at the dock, watched as the crude oil was unloaded and fed into huge storage tanks, and at a distance they saw the refineries where the oil was purified and made fit for use in our homes.

"The firm I work for made it possible for both boys and girls to explore the piano factory. They saw ivory being fashioned into keys, and saw men working on the intricate parts of a piano action, and finally watched all these parts being assembled.

"We consider we've made a good start in our Explorations and we hope that the future will offer us many more opportunities for exploring our schools and homes and many of the interesting things to be found in nature.

"Just before I sit down I would like to say that three of the girls in Miss Leigh's group have earned their first gold stars, and I now take pleasure in calling on Mrs. Graydon, President of the W.M.S., to present them in the Star Ceremony."

Mrs. Graydon — "Those who know the language of Explorer stars know what each star tells us. The first Gold Star says that you three girls have been Explorers for two years and have already earned the two Red Stars and the two Blue Stars. You have worked well together. You have led the group in games. You have worked with your hands as well as your minds in the explorations. You have attended regularly the Explorer expeditions and your Sunday Church school class. You have taken more and more responsibility in your Explorer group. You have tried to follow Jesus, your guide. On behalf of the Explorer group, I am happy to give you this Gold Star. It will tell others that you have been co-operative and a willing member of your Exploror group."

When Mrs. Graydon was seated the boys and girls quietly took over the meeting and conducted their closing ceremony.

Sue Campbell, Chief Girl Explorer then invited the parents to remain for a social half-hour and enjoy the refreshments the boys and girls had prepared themselves.

* * * * * * * * *

May

by Nora I. Millen

A thrush,
A robin singing,
Green shadows on the hill,
Blue scyllas in the garden
And here a daffodil.
A heavy shower
Of silver,
And then a gleam of sun,
I cannot write a poem
I'm busy living one.

TO GIVE IS TO LIVE

by THE REV. DAVID L. TURNMIRE

(The Rev. Mr. Turnmire is pastor of the Mexico and Tuscarora United Presbyterian Churches in Big Spring Presbytery, of the United Presbyterian Church of North America. This sermon won the second Award in the 1958 Stewardship Sermon Contest, held by the Board of Administration of the United Prebyterian Church of North America.)

"TO GIVE IS TO LIVE"— that is the title of this message. This is a rule of living! Christ came to give us life—the abundant life. This is ours only through losing ourselves. Those who strive to keep everything—to give nothing of themselves, no time, no effort, no money; those who refuse to share what God has given to them—soon find that they have lost life. What they have had slides through their fingers, slips from their hearts, and leaves them empty-handed and empty-hearted. That which we keep, we lose; that which we share, we keep. There is a blessing given us, "good measure, pressed down and shaken together, and running over." There is a blessing—thirty-fold, sixty-fold, and hundred-fold.

To give is to live is a principle for all of life. Here, we are thinking of it, in our relationship to our material possessions. What does the Word of God tell us about the proper attitude toward our material possessions? Reading through the Scriptures, we find out that Jesus was constantly talking about material possessions. First of all we must develop a proper attitude toward material possessions; must learn to control our possessions. If we do not succeed in this, then they shall control us. Our Lord warned us of this frequently—"The love of money is the root of all evil." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also. No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other . . . But seek ye first the kingdom . . ." Jesus is saying that either we dictate to things material, or they dictate to us; either we master them, or they master us.

But what can we do about this danger? What does the Bible tell us? I believe we find the answer, not only in Scripture, but also in this quotation from a letter written by William Gladstone to his son:—"In regard to money—there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after-life." He recommends firstly "a methodical use" of money. He urges his son not to spend just when the urge strikes him. Rather, there should be a carefully thought-out system. How many of us actually have a method? How many Christians, indeed, even know how much they have given? The person who has learned to give with understanding and planning has truly learned how to live. He has learned how to control his possessions.

But, how much should a person give? William Gladstone also said, in his letter to his son, "It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest." The Bible also gives us this principle of giving the tithe, the first-fruits. This teaching is found throughout the Scriptures. Cain and Abel first brought their first-fruits. Abraham paid the tithe to the priest, Melchizedeck. Jacob said, after his great vision of God, "Of all that thou givest me, I will give the tenth." In the book of Leviticus, and other places, we read of proportionate giving. The poor would give a dove or a pigeon; the wealthier citizens gave a lamb, or cattle. The tithe, plus freewill offerings, was the pattern of the Old Testament. "As God has prospered." This is the Christian principle of giving. The tithe is the minimum. The greater one's should give.

Jesus himself endorsed the tithe. He said to the Pharisees who boasted how carefully they tithed everything — "This, ye ought to have done." The Church has always believed in the tithe, plus free-will offerings. Chrysostom, the early Christian leader, said, "How great a disgrace is this, that what among the Jews was a common thing, has now among the Christians become a matter of surprise! If it were a dangerous thing to fail in paying tithes then, to be sure it is a much more dangerous thing now." Augustine, and other Christians of the early Church, taught tithing and free-will offering.

What are the advantages of tithing? It is, first, a measuring stick of just how much we should give. Without such a standard, we are at a loss to know whether we have given adequately. Tithing rescues us from sporadic, emotional giving — from giving when the urge strikes us. We should thank the Lord for those whose hearts can be stirred emotionally. But to give only when emotions are stirred is to open the way to being irritated by appeals and requests. "The greatest advantage of making a little fund of this kind is that, when we are asked to give, competition is not between self on the one hand, and any charity on the other," said William Gladstone to his son. To have a definite portion set aside is to give willingly and cheerfully. If the system of giving depends upon only emotions, then the Church of Christ could be supported adequately, and go forward, only when the people are very much stirred up. The Lord desires a regular, proportionate giving, which depends upon no momentary whim or impulse. The Church cannot be supported when its members give only sporadically. We need to be good stewards of our material possessions.

To be a tither is to have the other nine-tenths blessed also. To quote Gladstone again — "It tends to bring a blessing on the rest. No one can tell the richness of the blessing that can come to those who thus honour the Lord with their substance." It seems obviously true that the nine-tenths cannot go as far as the ten-tenths. *And yet it does!* The remaining portion is very much blessed. Something happens in our attitude toward the nine-tenths. We begin to see the whole of our substance as truly from God. We do not handle our money just as we see fit. We now begin to look at each paycheque as being a gift from God for which we are responsible. Therefore the remaining part of our income does go as far as the original ten-tenths, for we spend it much more carefully.

Also the Lord blesses those who trust Him. Indeed, trust and belief comprise the only path to blessing. Jesus said — "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over." Malachi wrote, "Bring ye the whole tithe into the storehouse, saith the Lord of Hosts, and prove me now herewith if I will not open you the windows of heaven, and pour you out a blessing that there may not be room enough to receive it." Those who learn the principle of giving of themselves — time, abilities, and material possessions — will find that they truly have learned to live. They have lost their lives, only to find them again. And in finding them, they are much the richer spiritually.

Inspired authors such as Matthew and Luke; great statesmen such as William Gladstone, and countless others; have been confronted with Jesus Christ, and have been made captive by Him. They have given of their very hearts, and found their hearts invigorated and warmed. Their message reaches out to us even today—"To Give Is To Live!"

(Reprinted from Missionary Horizons)

BE PREPARED!

Begin now to prepare for the 1959-60 study year when our programmes for all age groups will centre on Africa.

Between now and then try to find out as much as possible about that vast continent.

Begin now to prepare for Africa! Collect books, articles, pictures from daily papers and magazines. Then you will have a store of information when you need it.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MISS ANNIE O. ROBSON,
2255 W. 40TH AVE.,
SUITE 5,
VANCOUVER, B.C.
PRESS SECRETARY

KOOTENAY PRESBYTERIAL — At the Presbyterian Manse in *Nelson,* B.C. ladies of First Presbyterian Church met to hear an interesting talk by Miss Lily Simpson, missionary from *India.* Slides were shown by Miss Simpson, with a comprehensive commentary on the work in *India* and conditions encountered there. Indian jewellery and trinkets were displayed, and Miss Joy Jackson, a pupil from the Church School, modelled the Indian garments. Mrs. G. A. Sinclair, W.M.S. President, presided.

VICTORIA PRESBYTERIAL — At the February meeting of St. Andrews W.M.S. Auxiliary, Victoria, members from other Presbyterian churches in the city, St. Paul's, Gorge, Erskine and Knox, and also members from other city churches were guests. Mrs. Cox was Chairman and Miss W. Ripley led devotions on Christian love in our lives and work.

Mrs. Thorpe from Erskine Auxiliary sang, and the guest speaker was Miss Lily Simpson from our Jhansi field in *India* who showed a number of slides and made the work there seem closer to us. She asked that prayers be made for this large field. Mrs. J. C. Scott thanked the speaker, and the repeating of the Mizpah benediction closed this meeting. A happy time of fellowship was enjoyed over the tea cups.

A very important meeting of the Executive of *Victoria* Presbyterial was held in the new Kirk Hall of St. Andrews Church to receive reports of the year's work. The President, Mrs. Jenkinson, was in the chair. The devotional period was led by Mrs. Summers and Miss Ripley reported on Miss Simpson's meetings throughout the Presbytery. Miss Gertrude Scott reported on the activities of our Chinese Mission and also presented the historian's report. Mrs. Gaines Cameron, in an impressive ceremony, installed the officers for 1959 following which some time was spent in planning for the Synodical meetings to which all are looking forward with great interest.

WESTMINSTER PRESBYTERIAL — Members of the *West Vancouver* Presbyterian Church W.M.S. met at the home of Mrs. T. Deas recently when Miss Lily Simpson, Nurse-Missionary from *India* gave a very interesting talk on her work in *India* and demonstrated the wearing of the Sari.

In February Mr. J. A. Davidson attended the W.M.S. meeting at the church and gave a most interesting address on his experiences with the Indian Schools in Manitoba.

ALBERTA SYNODICAL

MRS. T. E. ROULSTON,
BOX 356,
OLDS, ALBERTA.
PRESS SECRETARY

EDMONTON PRESBYTERIAL — The annual Presbyterial meeting in First Church, *Edmonton,* was attended by delegates from *Killam, Galahad, Chauvin, Lloydminster* as well as *Edmonton.* Mrs. S. Lawrence presided. Guest speaker at supper was the Rev. J. S. Armour, of Killam. Music numbers included a solo in Ukranian by Mrs. S. Sass, a hymn in Hungarian by Mrs. Charles Komlos and her group; and Abide With Me in French by girls from *Westmount* Church. The Moderator of Synod, Dr. E. J. White, brought greetings. Miss Norma Kennedy closed the meeting with Prayer.

Honorary Life Memberships were presented to Mrs. J. E. Hahn and Mrs. J. T. Robertson by Mrs. McDonald and Mrs. Reynolds respectively, in recognition of their long and faithful work in the W.M.S. of First Church, *Edmonton.* The former occasion was also the Golden Wedding Anniversary of Mr. and Mrs. Hahn.

PEACE RIVER PRESBYTERIAL — Mrs. J. Graham presided over the Annual Presbyterial Meeting held in Forbes Church, *Grande Prairie.* Devotions were taken by Miss Iris Ford. Reports showed satisfactory progress in all phases of the work. Miss Norma Kennedy gave an inspirational talk on Christian Vocations. Dinner was served by the women of the Church. Officers were installed by the Rev. H. Grove of Brownvale. Considerable discussion ensued from the topics in the "suggestion box." Mrs. D. Campbell showed interesting pictures of a stay in Alaska last summer.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307-2ND ST.,
WEYBURN, SASKATCHEWAN.
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — Knox Church, *Moose Jaw,* lost a faithful member in the death of Mrs. Isabelle Fraser who was in her 87th year. Mrs. Fraser's devotion to her Church and the W.M.S. won her a high place in the affection of all who knew her. She was a life member of the W.M.S. and Honorary President of the Knox Friendship Circle and her memory will be ever cherished in the hearts of all her friends.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVENUE,
WINNIPEG, MANITOBA.
PRESS SECRETARY

MANITOBA SYNODICAL MEETING — 1959—The 45th Annual meeting of

Manitoba Synodical of the Women's Missionary Society convened in St. Andrew's Church, *Fort William,* March 3rd and in First Presbyterian Church, *Port Arthur,* March 4th. The Theme of the Meeting was "I have a Stewardship Entrusted to Me." The session opened at 2.30 p.m. The President, Mrs. J. J. Thomson, of *Carberry,* presided. Dr. A. H. Johnston welcomed the delegates. The address of the afternoon was given by Mrs. A. Glenn Thompson. Mrs. C. LeCocq, of Fort William, introduced the speaker. Mrs. Thompson, President of our Society, spoke on the subject Accepting Today's Challenge.

A panel on the Training School in Regina was led by Mrs. J. Dean C. Smith. Mrs. Thomson reported on the Workshop. Mrs. E. Leeson, Fellowship; Mrs. J. G. McBurney, Bible Study; Mrs. R. Davidson, Children's Work.

The Treasurer's Report was presented by Mrs. J. G. McBurney. The Recording Secretary's report was given by Mrs. A. Black, of *Brandon,* and the Corresponding Secretary's report by Mrs. J. A. Andrews, of *Brandon.* The Historian's report was given by Mrs. C. J. McKinnon. Mrs. C. LeCocq spoke on the Building Campaign for the New Missionary and Deaconess Training School, *Toronto,* Ontario.

The offering was taken up and Mrs. A. Grant, of *Fort William,* gave the dedication. The closing prayer was given by Mrs. A. H. McKay, of *Winnipeg.* Supper was served by the women of the Church.

The address of the evening was given by Mrs. A. Glenn Thompson, and took as her theme — God's Purpose in a Revolutionary World.

Mrs. H. T. Kirk rendered very beautifully the message in song "I Came Into The Garden With Him." The offering was received and dedicated by Mrs. W. S. Smith, of *Winnipeg.* Presiding during the election of Officers was Miss Jean Stevenson, and Mrs. A. Glenn Thompson presided during the Installation. Report of the Nominating Committee was presented by Mrs. M. Spidell. The meeting closed with prayer by Mrs. R. J. Hood.

The Third session of the Manitoba Synodical Meeting was opened in First Church, *Port Arthur,* with Communion Service conducted by Rev. K. Wilcox. The meeting opened with the President, Mrs. J. J. Thomson, presiding. The reports of Girls' Work, Young Women's Groups, Welcome and Welfare, Glad Tidings were all given. A Summary was given by Mrs. J. D. Smith. Greetings were given from each Presbyterial by the Presbyterial Presidents, Mrs. Leeson, Brandon; Mrs. Fidler for Superior, and Mrs. F. L. Jones for Winnipeg.

Mrs. Lookman closed the meeting with prayer, after which lunch was served by the ladies of the Church. The afternoon session opened with a Worship Service by Mrs. J. A. Andrews. The afternoon address was given by Mrs. Glenn Thompson taking as her Text, Acts, 9th Chapter Verse 6.

The offering was dedicated by Mrs. T. Tweedie. The closing words were given by Mrs. W. G. McLean of *Winnipeg*. Dinner was served by the ladies of First Church, *Port Arthur*. A meeting of the new Synodical Board followed, with Mrs. J. J. Thomson presiding. Devotions were taken by Mrs. J. C. McBurney. Mrs. W. S. Smith, of Winnipeg, closed the meeting with prayer.

WINNIPEG PRESBYTERIAL — The 45th Annual Meeting of the *Winnipeg* Presbyterial of the Women's Missionary Society was held in St. John's Church, on Thursday, February 12th, 1959. Rev. Stephen How, Moderator of the Winnipeg Presbytery, was guest speaker. Mr. How, who is a second generation Christian from Formosa, is at present in charge of the Shoal Lake Mission with the Indians.

Miss Vivian Bradshaw, R.N., former Winnipegger and a graduate of the St. Boniface School of Nursing, and presently working with an Interdenominational Mission in North Africa, told of her work in Tripoli and Libya during the past two years.

In the absence of Mrs. M. E. R. Boudreau, President of *Winnipeg* Presbyterial, the chair was filled by Mrs. A. M. Long, Second Vice-President, who read a letter from Mrs. Boudreau. The letter conveyed expression of thanks to all the members for their support.

Rev. Fraser Dunbar, Assistant Minister at First Church, spoke on the project underway towards a new Missionary and Deaconess Training School, and the urgent need there is for this project to be given the wholehearted support of the W.M.S.

In the evening, following a very fine dinner provided by the Ladies of St. John's, a panel discussion took place led by Mr. Lloyd Fenton, General Secretary of the Welfare Council of Greater Winnipeg.

Greetings from Presbytery were brought by the Rev. J. D. Marnoch.

Mrs. F. Lloyd Jones was elected President of Winnipeg Presbyterial. The Meeting closed with Prayer.

Miss Bradshaw, R.N., spoke also in First Church, *Winnipeg,* to the teachers and children of the Sunday School on February 15th, 1959, and to a gathering sponsored by the Senior Auxiliary. At both meetings her talks were illustrated by slides.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONTARIO.
PRESS SECRETARY

CHATHAM PRESBYTERIAL — Miss Isabel McConnell spoke to the Dr. Margaret Strang Auxiliary of First Church, *Chatham,* for their 25th Anniversary. Mrs. A. D. Waddell presented the study for the Alexander Bartlet Auxiliary while Mrs. Martin Mepham took the topic for the Senior Auxiliary of St. Andrew's Church, *Windsor*. Mrs. James Kay and Mrs. G. MacDonald had charge of the devotions for the latter.

Miss Margaret Boyd addressed an open meeting of the C.O.C. and Explorers in Leamington. Miss Crystal Schmidt, Chief Explorer, conducted the worship service.

HAMILTON PRESBYTERIAL — The Alice MacDonald Young Women's Auxiliary of St. John Church celebrated its 6th Anniversary. Miss Donna Truscott, a charter member, spoke of her summer work while in training at the Missionary and Deaconess School. Mrs. Geo. Shoesmith presided. Mrs. Roy Spong and Mrs. Carl Ganner led the devotions.

Life memberships were presented to Mrs. Norma Lindsay and Mrs. Charles Forden by Calvin Church Sr. Auxiliary. Rev. James MacAvoy conducted the installation of officers.

The Margaret Annesley Johnson Auxiliary of Calvin Church celebrated its 20th anniversary. Mrs. Thomas Mendie, a former member, now living in *Nepal,* spoke of her Christian experience in that country. Others taking part were Mrs. S. Mackey, Mrs. E. Watts, Miss Mary Yates, Mrs. James MacAvoy, Mrs. John White, Mrs. William Moore, and Mrs. R. Stringle. Mrs. Margaret Annesley Johnson poured tea, and Mrs. J. McCurlie cut the birthday cake.

LONDON PRESBYTERIAL — The 45th Annual Meeting of London Presbyterial was held in St. George's Church, *London.* Mrs. D. C. McNaughton presided, and Mrs. L. Scollick welcomed the guests. Mrs. W. C. Wheaton brought greetings from Synodical and the Rev. Dr. Barclay from Presbytery. Mrs. A. S. Curr, Supply Secretary on Council Executive, was the afternoon speaker. In the evening Miss Ada Adams, Children's Work Secretary, spoke of the World Council of Christian Education Convention which she attended last summer in Japan. Mrs. Werner Jonason was guest soloist.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO.
PRESS SECRETARY

NORTH BAY PRESBYTERIAL — The Jeannie Burnside Ladies Aid W.M.S. of First Church, *Massey,* met at the home of Mrs. John Mowry. The worship service was conducted by Mrs. D. McLaren, assisted by Mrs. F. Hallett and Mrs. J. W. Teasdale.

"Our Church and the People of Canada — The French Canadians" was presented in the form of a T.V. Interview, conducted by Miss J. Burnside and Mrs. J. Mowry.

A dainty Valentine lunch was served at the close of the meeting.

The Florence Graham W.M.S. presented a Life Membership and pin to Mrs. Sidney Anderson. Mrs. Charles Ferguson was presented with a Life Membership and Pin by Mrs. Paul Cossman and Mrs.

Alex Teeples of Ottawa in loving memory of their mother, Mrs. Winifred Campbell, who for many years was a life member of The Florence Graham Auxiliary. This will be an annual presentation in memory of Mrs. Campbell, and will be known as The Winifred Campbell Life Membership.

A Framed Record was hung in the Ladies Parlour, containing all names of Life Memberships since 1926.

ORANGEVILLE PRESBYTERIAL — The Executive of the Orangeville W.M.S. met in Tweedsmuir Church. It was decided to have each children's group give a five-minute Bible drama at the Rally to be held in May.

Roll Call was answered by "What is the value of Presbyterial Executive meetings and who should attend?" Any auxiliary member would gain inspiration and information by attending these meetings.

SAUGEEN PRESBYTERIAL — Mrs. Stewart MacArthur presided at both sessions when the Saugeen Presbyterial convened in *Mount Forest* for the Annual Meeting.

Excellent reports by the Secretaries showed improvements in all Departments. Eleven Life Memberships have been conferred.

Mrs. D. Dodge reported that a travelling book store, obtained from W.M.S. Headquarters will circulate throughout the Presbyterial this year.

Rev. Louis Fowler, *Harriston,* spoke briefly on "Women in the Church."

Miss Ruby Walker, who toured the Presbytery last fall, showed a chart which indicated the number of groups in each congregation. Miss Walker also installed the officers.

Mrs. G. B. Anderson, *Guelph,* used the theme for the meeting "Rise and Shine" as the subject for her address.

TORONTO EAST PRESBYTERIAL — Feeling that long and faithful service should be recognized and recorded, the W.M.S. of St. Andrew's Church, *Whitby,* has renamed their Society "The Helen Marshall Missionary Society." Mrs. D. Marshall has been President for sixteen years and served with devotion and faithfulness, contributing much to the Society and to the spiritual life of the church.

The Senior W.M.S. Auxiliary of Knox Church, *Toronto,* honoured Mrs. I. G. Sinclair, who retired from office after having been president for eight years. On behalf of the members, Mrs. John McNicol presented Mrs. Sinclair with an Honorary Life Membership and pin.

As part of the Jubilee celebration of Knox Church, *Toronto,* the Senior W.M.S. Auxiliary, held a Jubilee meeting with 65 ladies present, 25 of these were daughters of original members of this group.

The speaker was Mrs. S. Moore Gordon, daughter of the late Dr. Winchester. Others present were Miss Grace Morrison of Equador, South Africa, also Mrs. D. I. Jeffrey of Indo China and her sister

Mrs. Robert Moynan, daughters of the late Dr. Jonathan Goforth.

TORONTO WEST PRESBYTERIAL — Mrs. W. J. Agar presided at the Annual Meeting of Toronto West Presbyterial, which was held in High Park Church, *Toronto*.

Presentation of an Honorary Life Membership Certificate was made to Mrs. C. S. Coyne by Mrs. T. L. Williams on behalf of the Executive.

Mrs. W. R. Adamson brought greetings from Council, Mrs. J. Moore from Synodical and Mrs. Fred Black from Toronto East Presbyterial. The Rev. J. G. MacGillivray, Moderator of West Toronto Presbytery, installed the officers for 1959.

A successful meeting is reported by the Nashville Evening Auxiliary W.M.S. who sent invitations to all women in the community to meet with them and the guest speaker, Miss Ruby Walker, Regional Secretary, for fellowship and discussion on "Our Responsibility as Women of the Church."

Special music was provided by Mrs. Jean Whetstone who accompanied Mrs. Grace Jess.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO.
PRESS SECRETARY

MONTREAL PRESBYTERIAL — The 45th Annual meeting of Montreal Presbyterial was held recently in Ephraim Scott Memorial Church, *Montreal*. The meeting was held on a Saturday with morning and afternoon sessions and luncheon was served by the ladies of the church.

The meeting was constituted at 10:00 a.m. by the President Miss Alice Anderson and Mrs. J. S. McBride welcomed all present. The Worship was conducted by Mrs. J. A. Crabb and offertory prayer by Mrs. K. Barter. Greetings were brought from Council by Mrs. A. Glenn Thompson, President, and Mrs. J. W. Dougherty brought greetings from Synodical. Mrs. W. R. Henry read highlights from the reports. A panel discussion under the title "Information Please" was chaired by Past President Mrs. W. R. Kennedy. The members on the panel were Miss Francis Clark, Regional Secretary, Mrs. A. Glenn Thompson, Mrs. P. A. Ferguson, Mrs. K. D. Kristensen, Miss Dorothy Lukes and Mrs. D. G. Allan. This proved most interesting and informative. The meeting reconvened at 2:00 p.m. and greetings were brought from Presbytery by the Moderator, Rev. P. A. Ferguson. Worship was led by Rev. J. S. McBride. The address was given by Rev. E. Powell Aikens, B.A., M.Th., whose subject was "Crisis." The officers were installed by Mrs. J. D. Wilkie. Miss Alice Anderson was re-elected as President for 1959 and after Miss Anderson thanked all her executive and auxiliary members who had supported her during the past year the Rev. J. S. McBride closed the meeting with a word of prayer.

OTTAWA PRESBYTERIAL — The 45th Annual Meeting of Ottawa Presbyterial was held in Erskine Church, *Ottawa.* Mrs. Wm. Fitzsimons was elected President for a third term.

The theme of the all-day session was "Proclaiming the Everlasting Gospel of Peace." Delegates were welcomed by Mrs. E. A. Gaw, President of Erskine Senior Auxiliary. Devotions were led by Mrs. John Johnston and Mrs. Bert Docoler. Greetings from Synodical were brought by Mrs. F. R. Duminy and from the Presbytery by Rev. P. Montgomery.

Miss Frances Clark, Regional Secretary, conducted the presentation of reports, and Mrs. Harcourt Emra installed the officers for 1959. Miss Isabel Taylor gave an interesting talk on the work of the Church and W.M.S. in Formosa. Miss Taylor was introduced by Mrs. Farquhar Finlayson and thanked by Mrs. Kenneth Boyd.

QUEBEC PRESBYTERIAL — The Annual Meeting of Quebec Presbyterial was held in *Scotstown* at the home of the Recording Secretary, Mrs. A. W. Murray, with Mrs. Henry Mouland presiding. Devotions were conducted by Mrs. D. P. Murray. The reports of the year's activities were all good. One life membership was given to a member in *Scotstown.* Miss Frances Clark was present and gave helpful suggestions.

At the meeting of the Rotha Reid Auxiliary in St. Andrew's Church, *Quebec,* Rev. Armand Jossinet, Minister of l'Eglise St. Luc, *Quebec,* spoke on French Protestantism in Canada from the days of the first Hugenots who came to New France, to the newest immigrants from France and Switzerland. It is important that French-speaking Presbyterians worship in their own language and be able to send their children to French Protestant schools, and not lose their identity.

* * * * * * * * *

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The Glad Tidings

JUNE
1959
VOL. XXXV

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Happy and glorious,
Long to reign over us
God save the Queen."

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THE GLAD TIDINGS

VOL. XXXV TORONTO, JUNE, 1959 No. 6

THE WONDER WORLD OF BIRDS!

by LEETA McCULLY CHERRY

"He sendeth the springs into the valleys which run among the hills — by them shall the fowls of the heavens have their habitation, which sing among the branches." (Psalm 104)

Oh, every year hath its winter,
And every year hath its rain —
But a day is always coming
When the birds come north again;
When new leaves swell in the forest,
And new grass springs on the plain,
And the alder's veins turn crimson,
Then the birds come north again.
'Tis the sweetest thing to remember,
If courage be on the wane,
When the cold, cold days are over —
Why, the birds come north again!

The birds are back again! Earlier than ever, it seems, they have come north again. Perhaps we have needed them more than usual this spring, as compensation for the long and weary winter — or maybe their chorus of melody and good cheer is just the assurance our hearts are looking for, in these perplexing days, that "God's in his heaven — all's right with the world."

At any rate, for many weeks past the great spring flight of colour and song has been sweeping up and up in a great burst of migratory energy all the miles from the farthest southland to the cold ice floes of the North Pole. More than ten billion birds are known to move north each year as nesting time draws near!

Our own particular Robin is here again — we know him by his odd white wing feather. He arrives first, but it is definitely the female Robin who selects the nesting site. She actually makes a blueprint try-out of the location before she starts any building at all. She sits down on the chosen spot and fluffs her feathers to measure the space. Then she turns about two or three times, to measure her working space, and tilts her body forward until she rests on her breast. While in this position, she pumps her feet back and forth furiously, and holds her tail down. That is how she tests for the space needed while using her breast as a pestle to mould the hollow of the nest. Only after all this do the birds go to work on the building of the nest itself.

Wrens, Meadowlarks, Bluebirds, Thrushes, and Song-Sparrows — all are back again and are busy with their nesting. The Kildeer, in the fields, pipes his clear plaintive cry; the Woodpecker tattoos on his hollow tree; the Whip-poor-will calls in the soft evening dusk; and in the open fields the Lark, nearest bird we have to the English Skylark, has built her nest and prepares to rear her young; while the little mother Humming-bird chippers happily as she hovers over her minute nest, and stuffs her wee babies with food. How happy, too, are we when these lovely birds come back to us each year!

I never see a bird on swift sure wing,
Or hear the burst of song in morning's glow,
Without remembering, in my heart of hearts,
The One whose mighty power has made it so!

The vivid Oriole, whose hanging nest sways in the great Maple outside my window has winged his way from Peru to find, among all the Maple trees in Canada, this very one he knows so well; and the Tanager, too, has known the heat and the high mountains of Peru. Two thousand miles of air-borne cruising! The Bobolink, who brings life and song to prairie marshes and Ontario meadows, has travelled all the way from Argentina, and many of the little Warblers leave the Venezuelan jungles in February to stop in the Yukon forests in June. Over 7,000 miles of perilous air, from Brazil and Argentina, many of the Barn Swallows navigate away up to Alaska and Labrador to lay their eggs, as generations have done before them. Asiatic Warblers regularly migrate across the 20,000-foot peaks of the Himalayas, and Geese have been photographed by astronomers, flying at a height of 29,000 feet, an altitude which no human could take without the help of oxygen tanks.

Why do they do it? Instinct, of course, but why this recurrent compulsion, and always at the same time? We still cannot pretend that we really know; but the fundamental cause of migration is of course the waxing and waning of the food supply. In the winter, northern countries have insufficient food supplies for a large bird population. In the spring, the increase in the bird population outgrows the supporting powers even in the south; and only by migration is it possible to use the supporting powers of the northern temperate regions just when they provide an abundance of food. There is more space for nesting purposes, more food available for the hungry broods, and longer hours of daylight for foraging.

Birds need a great deal of space in the ranging grounds about their nesting spots.

And how hard the parent birds must work to fill these eager gaping mouths and demanding stomachs! Young birds will eat their own weight in food each of the ten days to six weeks they remain in the nest. One nest of four young purple Martins, under close observation by bird watchers, revealed 200 visits from the parents between four in the morning and eight at night; a Chicadee ate 5,500 cankerworms in one day; a Flicker devoured 3,000 ants; and in one hour, a Robin found and ate fifteen worms! With possibly three broods in a summer to fend for, one can imagine the quantity of worms and insects which disappear.

For this reason the migratory journeys are vital for both birds and mankind, for without their assistance, we could not survive the attacks of the millions of insects which hatch out to devour the new leaves. Mostly these amazing migratory flights are long and leisurely, the birds breaking their journey into spans of six and eight hours of flight, with long stops for rest and feeding. The Golden Plover, however, is known to fly the whole 2,500 miles without a stop, all the way from Columbia to Newfoundland. Usually, the small land birds fly by night and feed by day.

The Red-Winged Blackbirds, winging among the marshes everywhere, have long since chosen their own summer precincts from which every other bachelor bird has been sternly warned away. Now, secure in his own domain, Mr. Blackbird sways on his tall, stout reed and joyously sings of his charm and cleverness. In the sunny southland, where he wintered, all the males congenially congregated together, and when spring came, flew north in great flocks together. In about two weeks' time the female Red-Wings follow them, for by this time the males have marked out the territory for their nesting privileges. Back in the shadows, the coy ladies listen to all the gentlemen trying to outdo one another in song. When the choice is made, Madame gets busy at her nest-building. She does most of the work herself, but seems quite content about it, for her handsome husband sways nearby and sings his love for her.

In a wonderful nature film, I saw, not long ago, one of these little nest-building blackbirds pause in her twig-laying and listen, tense and thrilled — actually saw the tremor of her feathers each time the song burst forth. It is truly a scientific fact that when the male is singing his adoration, her heart actually does beat faster while he sings! Then we saw the four wee nestlings, one of which we watched chipping his way slowly out of the shell, to stretch himself out in the bowl of a teaspoon, held before the camera. Picture after picture showed his growth and development with every passing day, until finally there he was — a beautiful Red-Winged Blackbird, quite ready to take up life on his own. Never again shall I see a Red-Winged Blackbird flitting about, or swaying upon a tall reed as he sings, without remembering his pictured life-story as revealed by the camera that night!

Bird study is a hobby which offers much happiness and content, plus a wealth of knowledge and delight which enriches every human life it touches. Moreover, it is a hobby which everyone can enjoy, for it is all about us everywhere, waiting to be observed and enjoyed, without costly equipment, long journeys, or the outlay of much cash. Mostly, it lies at our own back doors, asking only for the inquiring mind, the eager heart to enter into its revelations, and the wondering realization that these lovely creatures of the air are of those for whom the great Creator, Himself, "openeth His hand and satisfieth the desire of every living thing." It is, indeed, "by Him the birds are fed!"

* * * * * * * * *

WE ARE THE BUILDERS!

The brave new world that we hope to see
Must be fashioned by people like you and me;
By hands like ours, and our neighbours' hands,
And their counterpart in the farthest lands.
The love that we want all men to feel
Must spring from our own hearts, live and real.

For we are the builders. The task that stands
Ahead is for our own hearts and hands;
And who shall limit what may be done,
What wonderful goals may yet be won,
When out of suspicion's fear and dearth,
Love dares to fashion a Heaven on Earth.

(R. H. Grenville)

PRAYER

Mrs. M. I. Hutchinson, Winnipeg, Man.
Manitoba Synodical

OUR HEAVENLY FATHER, we come to Thee remembering Thy promise that where two or three are gathered together in Thy name, there Thou wilt be in the midst to bless and to do them good. Vouchsafe now that promise to us, and give us all understanding hearts that we may learn from those who are to speak to us, something of what is being done for Thy people at home and in far-off lands. Grant, O Heavenly Father, that those Thy servants, who are striving so faithfully to bring the light of Thy love and Gospel into darkened hearts may be given strength to rise above all discouragements, difficulty and anxiety — say unto them "Be strong and of a good courage, be not afraid, neither be thou dismayed for I, the Lord Thy God am with thee wheresoever thou goest".

Deepen our interest in all Missionary work, whether at home or abroad, and may we, who have been called to other work, by our prayers help all those who are so faithfully labouring in Thy service. O, our Father, clear away from our minds, all clouds of carelessness or indifference, and hasten the time when, like a sun of glory, Thy Gospel shall spread from pole to pole.

Bless especially Thy dear servants who are to tell us about their work in our Mission fields. We thank Thee for all the encouragement that Thou hast given them in the past. We earnestly entreat for them continuance of Thy guidance and help. O stir their hands and hearts to still greater efforts, and as the results of their labours, may there be a great ingathering of souls.

For all Thy goodness to us as a Society, we give Thee thanks. Bless Thy Church throughout all the world. Shed Thy light in all darkened places and bring all strife to an end.

All this we ask, with the forgiveness of our sins for Jesus Sake — Amen.

FINANCIAL REPORT

January - March 1959

Receipts:

Synodical Givings:	1958	1959
British Columbia	$	$
Alberta		
Saskatchewan		
Manitoba	627.00	487.00
Hamilton and London	7,501.04	8,250.00
Toronto and Kingston	5,510.00	1,532.00
Montreal and Ottawa	1,700.00	3,700.00
	15,338.04	13,969.00
Individual Gifts	1,983.85	2,843.35
	$ 17,321.89	$ 16,812.35

Disbursements:

National Missions	$ 21,477.36
Overseas Missions	36,577.11
Organization	10,145.36
Publication	3,570.21
Administration	7,119.87
Christian Literature	1,005.00
Grants	500.00
Synodical Grants	1,051.03
Public Relations	1.50
Visual Education	6.55
Council Meeting	9.50
	$ 81,463.49
Payments from Special Gifts	1,175.00
	$ 82,638.49

(Mrs. I. G.) Helen P. Sinclair, *Treasurer.*

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Thou, who hast dear ones far away
In foreign lands, 'mid ocean's spray,
Pray for them now and dry the tear
And trust the God who holds them dear.

Thou who art mourning o'er thy sin
Deploring guilt that reigns within,
The God of peace is ever near;
The troubled spirit meets Him here.
C. P. Scott.

Searchlight on the Mission Overseas

A GLEE CLUB ON TOUR IN FORMOSA

By ISABEL TAYLOR

Tainan, South Formosa

During the year that I spent with the English Presbyterian Mission in Formosa I spent part of it teaching in the Theological college. During that year I had some specific pieces of work to do, but one piece of work which was particularly enjoyable was not a required piece of work. In Formosa, the church people, and especially young people, love to sing, and the college boys during their fifth and sixth years in the college are no exception.

At the beginning of last year, a number of boys asked if they might have a Glee Club. There were 17 all together. These boys had a genuine purpose. Not only did they wish to have the joys of singing together but they wished to perform a service to the church. It was their idea that they would learn enough songs to go out and have musical evenings in the various churches to raise money for the very needy Bible School on the east coast which trains leaders for the Aboriginal churches. The boys were all able to read music easily so it was quite simple to give them four-part songs. We sang Negro Spirituals, Hymns, Madrigals, Anthems and Folk Songs. We practised twice a week usually and whenever we could find time. In Tainan it is very, very hot, becoming hot about March with steady heat through the summer to the autumn, so conducting a choir can be a very hot business, but none of us really minded. By the end of May we felt that we were ready to launch our project into the church. Our first place was in the City itself in the largest and oldest church. The principal of the Aborigines' Bible School and his wife came over from the east coast and went with us on our travels. He gave a little talk in the middle of the programme about the school, its problems, how they were attempting to help themselves and how they needed the help of the church if they were to succeed in training enough leaders for the mountain churches.

The boys were very excited about their first evening and wanted to be a great success. They spent a great deal of time getting the church ready themselves, putting plants and flowers in the front of the church and generally beautifying the church as they wanted it. They paid a great deal of attention to their own appearance. They had little red bow ties to go with their white shirts and their hair was slicked down, every hair in place. We had our songs well grouped and the boys were a responsive group for any conductor. The audience was a large one and varied. There were great numbers of high school students, college students and church people who enjoy music. The offering was taken up after the principal's short talk and when counted after the evening was over far exceeded our expectations. In the offering was found a wrist watch. This impressed the boys very much and more so when it was discovered that the watch had come from one of the girls of the Girls' School who did not have any money so gave her watch, which was all she had.

There were two more trips to places farther south. One was to a small town one hour by train from Tainan. In this town we were given a very sumptuous supper by one of the elders of the church. Although we had been invited particularly to come to this place we did not expect that the people generally would understand our purpose and so were very grateful when the people gave, considering that they were a smaller group. Also being a small town we thought perhaps they would not appreciate our efforts in music and that the children would be noisy. However, we found ourselves agreeably surprised again for they listened quietly and with appreciation. We were late in returning to Tainan that night but late as it was, the boys were hungry, as strong, healthy boys will be, so they persuaded me to go to an open air restaurant and have a bowl of noodles with them. This meant we didn't get home 'till about 2 a.m. We were ready a few days later for another trip to the South part of Kaoshiung to a very large church there. We all have many friends there. People were kind and fed us first before the programme. God uses us in many ways for His purposes, and our offering in music was successful only because the boys were sincerely making an offering to the building of His Church.

A letter has come from one of the boys giving a report in diary form of the trip they made during the summer to the north of the Island, continuing what was begun before School finished. The following are some excerpts in his own words which tell of some of the joys and sorrows of their service.

"We started on 3rd July. That morning we begged Rev. No-Chu-gi to lead us in prayer. Then we left Tainan at 7.30 a.m. for Tang-au-liau to attend the marriage of one of our seminary students. We sang there that night. In the very afternoon we sang all our pieces once. No one came before 8.45 p.m. While we were wondering, more than fifty people rushed into the church yard on their bicycles at one time. Some came from other churches near by. Many of us were astonished and joyful. We sang as well as we hoped. There was harmony and unity, even we ourselves enjoyed the songs. After that they had a fellowship party for us and asked some questions on difficulties of choir singing. Many said that they never dreamed of having such a concert at such a small country church. That night Beng-hiong's father took us to stay at Poh-chu in a big automobile.

"July 4. We spent all the morning at a fishing harbour nearby. We rode on a steamer to a small island and had a tour full of shouting and gaiety. An elder of the church there said while we were eating the meal that his impression of our seminary students was that they were weak and thin, but that was corrected by our visiting. It might be true if you look at the healthy body of Bo-hiong, Tiong-lip and the stout Pin-sek. We sang three songs while we waited for the bus to leave. We were surrounded by all the members of that small church, who came to Poh-chu to hear us singing and went back that night on their bicycles. We began our concert at nine o'clock that night. When it was finished, Beng-hiong's three sisters still sat silently on the front row and asked if they could beg an encore. There is a woman who suffered a hopeless disease. Because we were seminary students and must be the comforters of those who are sick we were persuaded to see her and sing "Abide with me" for her, by her bed, and pray for her.

"July 6. Then set out for Ho-be by train. We stayed in the guest house of a sugar factory, each one had his own bed. Our backyard was located by a river. We could see the bridge which we crossed, and the other end of the river over which the sun was setting. Beng-hiong's sister who studies in Tamsui English Training College said the scene made her think of Tamsui. We also looked forward to get there at the future stage. There were speeches of welcome at the supper table. I wondered at being treated as a full-grown adult. We sang at a big hall in the factory. No one can enter without ticket, for the policeman was serving at the entrance, so some people waited outside and some empty seats remained inside. We added Bi-boan's piano solo (one key without sound) and Pin-sek's bass solo. We sang as best as we could. Rev. Ko Chun-beng explained the conditions of Giok-san Bible school for the half pagan audience. We gave much effort and put a big hope on the collection. We kept silence while hearing the announcing of the small sums of collection. We wanted to complain after we left there, but we forgot our dissatisfaction when the night had passed away. After the closing of the concert, a Baptist missionary came forward to ask Pin-sek for his signature and for the place we were going to sing at Taipei that she could tell her friend in Taipei to hear us. She said that she was very satisfied that we began with the wonderful piece of 'Jesus Refuge of the Weary.'

"As soon as we got to Tau-lak next day most of us laid down to rest ourselves and no one went out to visit the town. The roof of the chapel was built as a curve, we could hear our own voices while we were singing, so it is easy for us to make our singing more in harmony and to control our own voices and to show out the expression. We ourselves enjoyed the music very much. When the piece 'Abide with me, O Lord' was sung, there were tears on our conductor's face, so the next one 'Rise up Oh men of God' was sung emotionally and excitingly out of our hearts. The minister of that church, Rev. O. Kho Chui-to told us before the concert that we must be persuaded to be satisfied if we can collect as much as two hundred Taiwan dollars. In fact the audience gave more than eight hundred. In the end of it Rev. Kho bid us to stay on the platform for a moment, and said that he represented the audience to ask us to sing the 'Ha Ha' once more and Bi-boan to play one more, or, he wouldn't give the benediction. We were thus forced to laugh joyfully again and Bi-boan played on the fire dance to receive the benediction. Mr. Wang Hong-I who was absent for engagement rejoined us at Tau-lak. He showed us his precious ring and brought us his cakes which no one ate and was sent to others at Lam-tau, but he himself was welcomed by everyone of the club.

"July 9. Before we left the hill town the Rev. Go Thian-su gathered us to tell his principle of serving the church — choose a small one and his philosophy of choosing his partner — beauty in the heart, not in the appearances, then led us in prayer and sent us to take a bus for Chiong-hoa. That was a lovable morning, the golden beam of the dawn poured on the bamboo forest, the water buffalos and farmers were working in the fields. That afternoon we went to Changhwa hospital to sing for the patients in each room. We chose the pieces which we thought would bring them comfort. Up to the birth room our guide said, 'This is the only place of happiness, entering with a single mother and going out with her child in her arms.' Certainly we sang a delightful one for them. There were more than forty young charming nurses in the front seats that night. Pin-sek blamed us that we didn't look at his conducting but gave glances at the girls below. Dr. Lan said to those who went to sleep at his house that it was a pity to stop while he was inclined to appreciate.

"July 16. We supped with the young couples' club of Choeh Lamkoe church and sang there. The wind was still blowing. The audience came with raincoats. The members of Rev. Tan Gim-eng's choir were there. Our throats were dry. Some were hurt and not recovered yet, and some quarreled at the very time before it began. We sang in no harmony. No one followed the conductor. We sang terribly badly that night. Despair, coldness, trouble remained for us. What is it for the audience? We dared not imagine.

"July 17. We went to Tamsui.

We made up our minds to sing well there for your honour. That evening we sang for the conference there first, then went to call on Rev. Mackay on our way to the church. We thought we did sing very well that night and left the memorable hill town in peace."

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Not Victory — But Peace

by LEETA McCULLY CHERRY

(It is indeed "a wonderful experience" to visit the United Nations' Building in New York City, and these are some of the interesting things which our own Mildred Kwan, the young Chinese girl who was chosen to represent the Central Presbyterian Church Explorer Group of Vancouver, will be remembering from her recent proud "special mission" there when she had the honour of presenting the $125,000 cheque from the children of Canada to Unicef for the well-being of the needy children of the world.)

THOSE FOUR WORDS might truly epitomize all that is represented by the United Nations Organization, whose headquarters covers 18 acres of valuable land in the very heart of materialistic New York, the largest city in the world. High on the white granite wall on the impressive approach from 42nd Street is engraved in large letters: "They shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more." And from the most powerful personage in office to the lowliest worker in the great buildings, the purpose is the same; to bring into fulfilment those words of prophecy and wisdom.

Here is international ground, with inviolable rights. Although compassed on all sides by a vast American city, it belongs individually to no one nation, but equally to all of the 60 member nations who comprise this powerful Organization. To stand there in company with hundreds of visitors from all the far ends of the earth, and to tour those emblematic Buildings and Committee Rooms is to silently breathe a prayer. Here, membership is open to all peaceloving nations and is based on the sovereign equality of all its members. Here all human beings have equal opportunity to uphold their rights according to their own needs and national traditions — large or small they are equal in the consideration of the United Nations. All of the 4,000 workers, recruited from all over the world, are International Civil Servants, working for not one but all of the United Nations, and bound by oath not to receive or seek instructions from any Government or outside authority.

Just one hundred years ago,

Turtle Bay Farm, owned by two English tobacco - growers, stood where the United Nations now are, and was sold for a mere song. Through the years, tenements and slums grew up along the river-front, but when the United Nations accepted the invitation of the United States to build a Headquarters in New York, John D. Rockefeller, Jr., made a gift of $8,500,000 to purchase this land. New York City gave the needed remaining land, including streets and waterfront rights along the river from 42nd to 48th Streets, and donated a further $26,000,000. Buildings were pulled down, streets widened and landscaped; tunnels and bridges were put in, with a four-lane traffic artery underneath First Avenue to carry all traffic past the buildings and ensure an uninterrupted river-view. What had been pretty much of a city eyesore became a beauty-spot, unique in the world, with eight acres of open parkland about the buildings, a wonderful rose-garden, and lawns which stay green all winter because of the heating plant, and a heated garage for hundreds of cars, built underneath. There is even a playground for children, and loveliest thought of all, perhaps—a beautiful large Fountain in the Plaza, which is the gift of all the children of the United States and the territories of Puerto Rica and the Virgin Islands.

Fifty thousand dollars the children contributed, in nickels, dimes and even cents, and then, away over in Greece, the children gathered on the island beaches of Rhodes the smooth black pebbles, found nowhere else, which form waving bands of black, and alternate with equal bands of crushed marble to form the bottom of the pool. It is The Children's Fountain in thought and deed and love!

The Secretariat Building was the first to be constructed — anchored forty feet deep in the solid rock of Manhattan Island, and rising 505 feet above street level. In the two-ton corner stone laid by President Truman, rest copies of the Charter and the Universal Declaration of Human Rights. It is like a great shaft of shining glass, with 5,400 windows, and an air conditioning system which permits individual control of temperature for each of the 4,000 rooms — warmer for those of tropical islands; cool for the northern dwellers, according to desire. Dag Hammarskjold, the Swedish General Secretary of the United Nations has his office on the 38th floor, and in that building work all the experts in politics, economics, sociology, government, administration, international law, information, communication and transport, as well as the interpreters and clerical staff and the 150 grey-uniformed guards, chosen from all parts of the world and responsible for the Security of United Nations Headquarters. Many of the typewriters are trilingual, with keyboards typing English, French or Spanish. Altogether there are 2,300 typewriters, whose keyboards write in 15 languages. A compact little world in itself, whose library of 150,000 volumes is equipped with pneumatic tubes to carry any needed book to its user in less time than it takes to tell it.

All the buildings are modern as tomorrow, in glass, marble, steel and aluminum, and all rooms are designed to express the prime objective — to obtain peace in the world. The seven great bronze doors giving entrance to the General Assembly Building are the gift of Canada. This is the architectural focus of the United Nations Headquarters, and here in the beautiful Auditorium, seating 626 delegates and some 800 visitors, I saw Madam Pandit, the President who succeeded our own Lester Pearson, preside over a session. She was then a gracious silvery-haired Grandmother of 53, of great wisdom and diplomacy. From New Zealand and Australia came the rich wall-panelling; Brazil gave two distinguished murals; Belgium sent a priceless tapestry; Ecuador and France presented the carpeting. The General Assembly meets once a year, unless called in Special Session, but the six main Committees convene constantly. Ten specialized agencies are also active; the World Health Organization; Food and Agriculture; International Labour; Education, Scientific and Cultural; and others equally important.

In the adjoining Conference Building, three Council Chambers, equipped with simultaneous interpretation phones on each seat, were designed and furnished by Norway, Denmark and Sweden. It was here that we were privileged to listen-in to the conference on Trieste. Official languages are: Chinese, English, French, Russian and Spanish, but most of the delegates work in English, French or Spanish.

What is the upkeep cost of all this? A little less than $48,000,000 that year, but this is apportioned to each member-country, on a population basis. United States pays 40 percent, which works out at ten cents per person. Canada's share is twelve cents per person. Is it worth the money? Well — remembering that this great Organization grew out of the pain and turmoil of the last war, and seeks to bring together in understanding and co-operation all who have fought against oppression that men may live in future freedom from want and fear, we must also remember that its success depends upon the faith and support given to it. As Trygve Lie, former Secretary-General, has said, "All that the United Nations is and can become, belongs to you, the peoples of the world. Cherish it as your most precious possession. It is your hope for the future. It is far from being the complete answer to world peace. But it does give us, for the first time, a method of tackling world-wide problems on a world-wide scale with wide international co-operation".

I trust, if ever you are in New York, you will not fail to visit

United Nations Headquarters. It is a most valuable and unforgettable experience, and guided Tours are available all day long.

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FROM MISS DICKSON'S NOTEBOOK

—"God expects me to live as though no failure marks the past. If failure comes, rise up at once and say, 'I *failed,* but I am not *failing.* I shall become perfect and undefiled. I press on. God will perfect that which concerneth me.' Never lose your passion to succeed. We fall to rise. 'I press on'." (Robert E. Speer)

—"The Lord has a plan for us beyond ourselves. There is something He wants us to do. There is a place in His plan which is waiting for *us* to fill. It is when we believe that, and give ourselves to be led into it, that our lives become effective. The trouble is that we are afraid of *where* He may lead us. We do not want to be taken out of our groove. We shrink from going *all* the way. But, just there, at the point where we stand hesitating is the open door to freedom. Out there, with Christ, on the open road of His guiding — joy and power are waiting. 'Lord, what wilt Thou have *me* to do?' "

—"Your restlessness determines the measure of your consciousness of God. *Silence* is His 'sounding board.' It is often in the stillness and darkness of testing that He reveals Himself."

—*"Faith* is being willing to test the *faithfulness* of God. *Sacrifice* is the ecstacy of giving the *best* we have to the One we love most. We have no responsibility but to follow where He leads. God supplies every *need,* if not every *want.* Ideal life is given through infinite grace."

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Personal Note — to our Readers!

Probably many of you have known nothing of the trying and anxious time, through which our Editor, Mrs. Cherry, has been passing. Early in February an eye examination, induced by impaired vision, revealed a detached retina. This made an operation necessary, followed by a period of complete immobility, with both eyes bandaged.

You will be glad to know that the operation and prescribed treatment have been successful and that Mrs. Cherry was able to return to the office by the end of April, the better, we hope, in general health for her enforced rest.

That your Glad Tidings have reached you as usual is due to the devoted co-operation of the editorial staff.

(Mrs. J. G.) Alice Inkster.

What is in the 1959-60 Programme Packet for Adult Groups?

The past months have been busy ones for the Adult Work Committee as its members read manuscripts, prepared materials, programme outlines, decided on changes to be made and finally recommended what the contents of the 1959-60 Programme Packet for Adult Groups should contain.

As a result of all this effort it is hoped the packet for 1959-60 will provide groups with material for a year of worthwhile meetings.

What is it all about? The continent to which we will give specific attention is Africa. It is particularly appropriate that when the eyes of the world are turned to that continent with such interest, that the Christian Churches of North America should consider the place of the Christian Church in Africa, as that Church endeavours to cope with the many problems which confront the varied areas of that vast continent.

The purpose of our year's study is to take a look at Africa and its problems; to see what the Christian Church is doing there; and what share we as Canadian Presbyterians have as we work with the Christians of Nigeria.

To assist us in presenting information on Africa and the Christian Church there, the programme packet contains the book *The Way in Africa,* by George W. Carpenter, which is the chief resource for Programmes One, Two, Three and Six outlined by Louise A. Reith.

The first three programmes present the situation in Africa generally, noting the problems which cause concern to the Christian Church and what Christians are endeavouring to do to solve them. It is important that those responsible for these programmes use both — the resource book, *The Way in Africa,* and the programme outlines.

These first three programmes will give a picture of the continent of Africa, African culture and the influence of Christianity; the changing ways of life with reference to the impact of industry and city life, and the Church's concern and responsibility in regard to all of these.

Having acquired some general knowledge of the situation in Africa in Programmes Four and Five, we turn to think of the area in Africa in which as Canadian Presbyterians we share in the work, namely — Nigeria.

Programme Four, prepared by Joan MacLellan of the office staff of the Organization Department, introduces us to Nigeria and the beginnings of the work of the Church of Scotland there.

Programme Five, prepared by Olive G. Grant, tells of the entrance of the Presbyterian Church in Canada into work in Nigeria with the Church of Scotland and the work that is being done today by the Church in Nigeria, which is shared by missionaries from Scotland and Canada. For use with Programmes Four and Five an outline map of Nigeria which shows the field is provided.

Programme Six returns to sum up and look to the future — The Way and the Guide. This programme uses the book *The Way in Africa* and the outline. Here we think of what lies ahead for the Church in Africa and the need for that Church and for every Church to be responsive to the will of God.

This year the packet provides material for three special meetings—Thanksgiving, Christmas and Easter. Members of the Adult Committee and others indicated in the programmes shared in the preparation of these programmes.

All programmes contain suggestions for Worship as well as study material.

In offering this programme study packet on Africa, the Adult Committee feels that the fact that so many shared in its preparation should add variety and interest to the meetings.

It is important that in these days of so great and rapid change in Africa that all members of the Christian Church throughout the world know all they can about that continent, that by intelligent prayer and adequate assistance they may be better able to work with the Christians of Africa to win that continent for Christ. We hope that all groups will prepare for and benefit from this study. Be sure to collect all the information you can about Africa and have it on hand to assist you when you need it.

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ARE YOU REMEMBERING?

by LEETA McCULLY CHERRY

IF YOUR CLERGYMAN was one of those who spoke from his pulpit during April, or, if not from there, then at other Church meetings where his people were gathered together, on the vital subject of "Traffic Accident Prevention", as he was asked to do by the Highway Safety Branch of the Provincial Transport Department, beginning on April 1st—then I am sure that you *are* remembering his words, and thinking about them.

This Province-wide traffic safety campaign is the second such organized approach to this problem in Canada—you will recall that last year, in the same month, the *first* campaign to encourage safer driving was launched, to meet with great interest and approval from thoughtful people everywhere. Again this year, Clergymen and lay leaders in the Churches of all faiths and creeds have been asked to give sermons on this most important subject, both at Sunday services and to Church Groups of all ages on other appropriate occasions, with the aim of persuading motorists and pedestrians alike to accept *moral* responsibility for driving and walking safely. Also, they were urged to write Articles concerning this very real and personal responsibility for the many religious publications of all faiths.

Sponsored by the Highway Safety Branch of the Transport Department, a specially prepared kit of traffic safety information, regulations, and records was distributed to all Church Leaders, throughout the Province. The Ontario Federation of Agriculture undertook to co-operate in stimulating interest in this Special, and concentrated, Safety Programme, through its many affiliated county and district federations, commodity groups, farm educational organizations and co-operatives. "All citizens, whether on foot or behind the wheel are morally responsible for obeying the traffic laws and rules of the road," said Commissioner of Highway Safety, W. B. G. Reynolds, as he announced the Campaign. "This Programme is intended to convince drivers and pedestrians that they *can* avoid accidents by observing the Golden Rule of traffic safety — drive and walk as you would have others drive and walk!"

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IF!

"If everyone would realize pedestrians on the street
Have just as much the right-of-way as those upon the seat,
And train their eyes for children, who run recklessly at play,
This steady toll of human lives would drop from day to day!
If everyone would check his car before he takes a trip,
For worn-out tires, loose steering-wheels, and brakes that fail to grip,
And pay attention to his lights while on the road at night,
Another score for safety could be chalked-up in the fight!

If everyone who drives a car would heed the danger signs,
Placed by the highway engineers, who also marked the lines,
To keep the traffic in the lane, and give it proper space,
The accidents we read about could not have taken place!
And last, if they who take the wheel would say a little prayer,
And keep in mind that those who ride depend upon *their* care,
And make a vow, and pledge themselves, to never take a chance,
The great Crusade for Safety would more speedily advance!"
(Author Unknown)

Sharing in Canadian Missions

RECENT APPOINTMENTS

TAMIKO NAKAMURA

DOROTHY KELLER

CATHERINE DENHOLM

WITH THE growth and development of Canada we realize the necessity of increasing the number of National Missionaries.

We are happy to announce that three deaconesses have been added recently to our National staff — Miss Dorothy Keller, B.A., Miss Tamiko Nakamura and Miss Catherine Denholm.

Miss Dorothy Keller, a member of West Point Grey Church in Vancouver and a graduate of the University of British Columbia, received her diploma from the Missionary and Deaconess Training School in April, 1958. During last summer she served as one of the deaconesses on the Peace River van. Miss Keller returned to Toronto in September for further study and, in May, began her work among the Chinese in the City of Montreal to replace Miss Florence Goertzen, who will be on furlough.

Miss Tamiko Nakamura, a member of Fairview Presbyterian Church, Vancouver, had taught school in Vancouver for five years before taking her deaconess training. Miss Nakamura graduated from the Missionary and Deaconess Training School in April of this year and will begin her new duties as deaconess in the Presbytery of Westminster at the beginning of June.

Miss Catherine Denholm of Morden, Manitoba, who graduated from the Missionary and Deaconess Training School this year, will begin her work in June as downtown missions deaconess in the City of Winnipeg. Miss Denholm, a member of Morden Presbyterian Church, had about four and a half years business experience in Winnipeg before taking her deaconess training.

In addition to the above appointments of graduate deaconesses several student deaconesses were given special assignments for the summer.

The Peace River van, which is used in the lower Peace River area and up the Alaska Highway, will be in charge of Miss Millie McVittie, second year student deaconess, and Miss Eileen Smith, first year student.

The van in the Presbytery of Red Deer, which is used chiefly in the area around Rocky Mountain House, will be operated by Miss Mary MacNichol, Reg.N., who has just completed one year at the Missionary and Deaconess Training School, and Miss Elizabeth Penner, Portage la Prairie, second year student at the University of Manitoba.

Miss Christine Shaw, first year student, will be assisting Miss Ada Wade, deaconess in the Presbytery of Prince Albert.

As has been our policy for a number of years an assistant was appointed to the Port Receptionist in Montreal. Miss Eileen Black, second year student deaconess, was assigned to this work.

Miss Bernice Barker, second year student, who is particularly interested in Indian work, was appointed to the Birtle Indian Residential School for May and June. In July and August, Miss Barker will be conducting Vacation Bible Schools and assisting in camps where Indian students will be attending.

Again this summer we were glad of the opportunity of appointing two young women to the Bible Vacation School work in Banff National Park. During July and August of last year, a total of 1,798 children were enrolled in the Vacation schools conducted in Banff.

These appointments have been approved by the Council Executive and the Joint Appointments Committee for Deaconesses and Women Missionaries. We know that the prayers of the members of our Society will be with these young women in their new appointments.

* * * * * * * * *

THIS WORLD!

This world is quite a clever world
In rain or pleasant weather
If people would but learn to live
In harmony together;
Nor seek to burst the kindly bond
By love and peace cemented,
And learn the best of lessons, yet—
Trust God, and be contented!

(Author Unknown)

Report From the Rev. Kenneth G. McMillan

General Secretary
The British and Foreign Bible Society in Canada

IN CANADA, over 300,000 Scriptures in 76 different languages were circulated by this Society in 1958. Over 68,000 of these were free grants to new citizens, Hungarian refugees, students, needy families, and others. In the same time, over $400,000 was sent to the Parent Society in London, England, for the world-wide work of translating, producing and distributing the Scriptures. This was an increase of $100,000 over the previous year.

This was reported at the Annual Meeting of The British and Foreign Bible Society in Canada, held recently. At this meeting it was decided that the Government of Canada should be requested to amend the Act of Incorporation to change the name of the Society to "Canadian Bible Society, Auxiliary of the British and Foreign Bible Society," and that the Society should be known by one name from coast to coast. Speakers at the meeting were the very Rev. Dr. J. S. Thomson, of Montreal; Rev. Dr. W. J. Platt, General Secretary of the British and Foreign Bible Society, London, England; and Rev. E. J. Heuer, Toronto, Visual Education Production Secretary of the British and Foreign Bible Society in Canada.

Dr. Platt challenged the Board with the tremendous need in the field of translation and production. He reported that the Society's Translations Department was engaged in its greatest volume of work at any time since 1804, and that the demand for Scriptures taxes the resources of the Society.

SYNODICAL GIVINGS

JANUARY - MARCH 1959

	1958	*1959*
British Columbia		
Alberta		
Saskatchewan		
Manitoba	627.00	487.00
Hamilton and London	7,501.04	8,250.00
Toronto and Kingston	5,510.00	1,532.00
Montreal and Ottawa	1,700.00	3,700.00
	$15,338.04	$13,969.00

In Remembrance

Mrs. Albert Mickle	Wallaceburg, Ont.	Chatham Presbyterial
Mrs. James Smith	Wallaceburg, Ont.	Chatham Presbyterial
Mrs. Richard Wade	Wallaceburg, Ont.	Chatham Presbyterial
Mrs. J. A. Coutts	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Robt. Clarke	Lindsay, Ont.	Lindsay Presbyterial
Mrs. W. G. Folliott	Bolsover, Ont.	Lindsay Presbyterial
Mrs. Norman Gordon	Kirkfield, Ont.	Lindsay Presbyterial
Mrs. Peter Jamieson	Uxbridge, Ont.	Lindsay Presbyterial
Mrs. John King	Kirkfield, Ont.	Lindsay Presbyterial
Mrs. McGill	Lindsay, Ont.	Lindsay Presbyterial
Mrs. Hector McLachlan	Lorneville, Ont.	Lindsay Presbyterial
Mrs. Wm. McMillan	Lindsay, Ont.	Lindsay Presbyterial
Mrs. Andrew Miller	Bolsover, Ont.	Lindsay Presbyterial
Mrs. Fred Smith	Lorneville, Ont.	Lindsay Presbyterial
Mrs. M. A. MacDonald	Thorold, Ont.	Niagara Presbyterial
Mrs. Chester Metlor	North Pelham, Ont.	Niagara Presbyterial
Mrs. Elsie M. Milford	Kinburn, Ont.	Ottawa Presbyterial
Mrs. John Robertson	Keene, Ont.	Peterborough Presbyterial
Mrs. Bessie Best	Saskatoon, Sask.	Saskatoon Presbyterial
Mrs. James McCallum	King City, Ont.	West Toronto Presbyterial
Miss M. McCauley	Toronto, Ont.	West Toronto Presbyterial
Mrs. H. E. Hutt	Ingersoll, Ont.	Paris Presbyterial
Mrs. R. B. Hutt	Ingersoll, Ont.	Paris Presbyterial
Mrs. Stuart Graham	Westwood, Ont.	Peterborough Presbyterial

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NOT TILL THE LOOM IS SILENT!

Not till the loom is silent!
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful,
In the Weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned.

(Selected)

These Were Your Gifts!

(How much our Grants and Gifts for Christian Literature do mean to those who receive them is sometimes a little difficult for us to realize. These two recent letters from Formosa, are filled with gratitude and appreciation and, as you read them, I know that you will rejoice that, in some small measure, we have had a share in this good work which our Formosan brothers and sisters are trying to carry on among their people.)

* * *

94 of 2 Chung Shan Peh Lu,
Taipei, Taiwan.

Dear Mrs. Cherry:

Thank you ever so much for your interest in our Women's Missionary Society and for sending us the $100.00 to use for our booklet, "Dawn." We very much appreciate that we could have such help.

In the past we could have only a very simple publication because of the cost. Now the Literature Committee is planning to interest more readers by using better material and pictures.

Thank you again for your help. With gratitude and affection, we are,

Most sincerely,

Women's Missionary Society Council,
Chusim Lee (President)

(Editor's Note — "Dawn" is the Women's Magazine published by the Women's Missionary Society Council of the Formosan Presbyterian Church, and this was a Special Gift, sent for the first time last year.)

* * *

Mackay Memorial Hospital,
Taipei, Formosa.
February 24, 1959.

Dear Mrs. Cherry:

During the days of the Assembly, which met this year in Tamsui, the committee met in one of the rooms of the Tamkang Middle School. At the meeting very warm appreciation was expressed of the gift which you make possible every year towards assistance with the printing of the KAU-HOE-PO, the church's monthly Record, and the supplement in Chinese characters. (The Record, as you know, is printed in Romanized, as it has been since 1885. I send you a copy each month.) I was asked to write you giving thanks for this gift and expressing the hope that you may see fit to continue to help us. I can assure you there is a real need!

The medium of the printed page in evangelism, as we know so well, is of the very great importance; second only to the spoken word and essential in the work of following up what has been spoken. In Formosa, however, the printed page is difficult to produce, Unlike Church, where in the Presbyterian Church, English is the common and well-understood medium, we here have special problems. The Romanized, so precious a medium to the majority, and the stand-by in the church, is frowned upon by the Government. Japanese, which is the language best understood by our leadership of the present time, is also under a ban. And Chinese Mandarin is only now being taught in the schools. To the majority of Christians in our church, Mandarin is still almost a foreign language. Anyway, in Christian work, even though it becomes more and more common in general usage, it is not the "Mother tongue" emphasis, both in the Romanized printing, and in the Chinese character supplement which is not written in the Mandarin style, has a rather important mission to fulfil.

The Record increased its pages during the year and increased its subscriptions; now about 2,400. The supplement has also been well received. The subscription list has gone beyond the 2,000 mark. Our full-time editor, Rev. Li Ka-siong (the first time to have a full-time person), took over responsibility in October and has been doing a good job.

We have just had a great meeting of the Assembly, Feb. 17 to 20. We feared that the Tamsui winter weather might be unfavourable to such an event, with its common programme of wind and rain, but this time, sunny skies for most of the time and warm air gave the representatives a glorious reception.

I shall be writing a report as soon as time permits. My wife joins me in greetings.

Yours sincerely,
Hugh MacMillan.

* * * * * * * * *

MY GIFT

What can I give Him
Poor as I am?
If I were a shepherd
I would give Him a lamb;
If I were a Wise Man,
I would do my part —
But what can I give Him?
Give Him my heart!

(Christina Rossetti)

OUR WORKERS

(We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)

MRS. ANNE McGILLIVRAY, VANCOUVER, BRITISH COLUMBIA

Since the opening of the nursery school in St. Matthew's Church (Fraserview area) Vancouver, Mrs. McGillivray, an experienced and well qualified kindergarten teacher, has been conducting the school each afternoon, Monday to Friday, during the school year. Through the nursery school the Children's Centre has a splendid opportunity to witness to the children and their parents in the community.

MR. AND MRS. N. M. RUSAW, PRINCIPAL AND MATRON

of the Indian Residential School, Birtle, Manitoba, came first to our staff at the Cecilia Jeffrey School—Mr. Rusaw, as a teacher in December, 1940 and Mrs. Rusaw (nee Kathleen Mitchell of Keewatin) as a supervisor, in March, 1942.

In 1943, Mr. Rusaw left our staff to join the R.C.A.F. In August, 1945 Mr. and Mrs. Rusaw were appointed Principal and Matron of the Birtle Indian School and during the ensuing fourteen years have given outstanding service as Christian leaders and administrators.

MR. AND MRS. S. T. ROBINSON KENORA, ONTARIO

In July, 1959 Mr. and Mrs. Robinson began their duties as Principal and Matron of the Cecilia Jeffrey Indian School, Kenora. Both were active members of Central Presbyterian Church, Brantford, Ontario, where Mr. Robinson was an elder and Mrs. Robinson, a leader in youth work. In the short time they have been in charge of the school their work has proved to be most acceptable.

STAFF IN SCHOOLS

We would pay tribute to the faithful work being done by all members of staff in our Indian Residential schools and would record our appreciation of the service which they are rendering as day by day they carry out their duties as teachers, supervisors, matrons and maintenance staff.

* * * * * * * * *

WHO TRUSTS IN GOD!

If thou but suffer God to guide thee,
And hope in Him through all thy
ways,
He'll give thee strength, whate'er
betide thee
And bear thee through the evil
days.
Who trusts in God's unchanging
love
Builds on the rock that nought can
move.

(Selected)

Your Prayers are asked

—For all who plan and prepare for Summer Training Centres, that the preparation may enable the Centres to be of most benefit to those who will attend.

—For all groups as they come to the middle of the year, that those who close for the summer months may be mindful that the Mission of the Church goes on and our concern and sense of responsibility needs to be as keen when we are on holidays as when we are attending our group meetings.

—For the Church in Formosa (Taiwan) that solutions be found for problems of language, that the Gospel be not hindered, giving thanks that through representations to Government there has been won an interim postponement of a move to deny the right to read the Bible in an accustomed script.

For translation and literacy work serving the Mountain Church with thanksgiving for the first Hymn Book in Tyal, also a Primer, and in the same vernacular Miss Hermanson's Health Talks, as well as Gospel portions and hymn booklets in others of the tribal tongues.

For reinforcement in personnel for these vital ministries among the thousands in rapidly appearing congregations.

For Miss Isabel Taylor as she is guiding not only new translations and publications but also in choir work and festivals, in church music generally, which is such an outstanding feature in Formosa — surely a means through which the Lord of the Church is glorified.

—For student deaconesses and others who are working in summer appointments, that they may be given strength, wisdom, and foresight to meet the needs of those to whom they minister.

For all children who will come under the teaching influence of our Vacation schools, that the influence brought to bear upon them may be such as will lead them to grow in wisdom and knowledge of the christian way of life.

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THE WONDER OF A WORD!

A word can be a crimson bird
That flies in the heart's glad skies;
A word can be a river, stirred
By fragrant winds that blow
From valleys green and low.

A word can be a Prayer, heard
By One who gives a bright
Indwelling Peace and Light
Transforming every hour
To miracles of Power.

CAMP DIARY

Karen Murdoch shares her comments from seven years of camping.

1952

Dear Diary: June 28

Tomorrow Catharine and I go to camp. We were eight years old on our last birthday so we are going to Junior Camp. A month ago, we wanted so much to go to camp but now we are not sure. If only Mothers could go, just to be there if you needed them. We are glad Bernie is going to be there. Bernie is going to be a leader and we know her.

Dear Diary: July 8

Camp was lots of fun. Bernie was our group leader and slept in our dorm with us. Church was different at camp — the wall was made of trees and you could see the sky through the roof. I'll never forget dropping the collection plate.

1953

Dear Diary: July 8

Tomorrow we go to camp again. Skipper, the director, told Mother she is going to put Catharine and me in different groups. Bernie is not going to be our leader but she will be there. We are not sure we like being separated.

Dear Diary: July 18

What fun we had! My leader was Kitty. One stunt night our group made pyramids and we didn't fall. I sang in the choir at Church. I had to forfeit my tuck for not eating my dinner. I'll learn!

1954

Dear Diary: July 9

Tomorrow camp starts. We can hardly wait. Bernie will be our Director this year. I wonder if all the same kids will be there.

Dear Diary: July 19

Camp was wonderful, we called our groups Discovery Groups. We did a play about shoes that walked themselves. I like dramatics best. There were lots of new people there this year.

1955

Dear Diary: July 8

Tomorrow camp again, it will be swell to see all the kids.

Dear Diary: July 18

That camp went so fast. We called our leader Sugar because she was so sweet. Sugar sure could sing and we sang a lot in our cabin. We made up a Musical Comedy and we wrote words about camp to the tune of Davey Crockett. It was fun. I led the Sunday Church Service, I was scared but I think I did pretty good.

1956

Dear Diary: August 17

Tomorrow I go to camp with Nancy. Cath isn't going this year. I guess it will be just like last year; we must have done everything you can do at camp by now.

Dear Diary: August 27

Wait 'til I tell Cath! What a camp! I am 12 now so it was Intermediate Camp. Lee was my leader and I had to sleep in a dorm because I was in the youngest group. We sure had fun at nights. One night we hiked 2 miles and slept out in the woods. Intermediate Camp is sure different. We had Morning Watch, we studied the Bible and used several Bibles that all said the same thing in different words. We had a Chief Camper, Enid. She was chosen by all the campers because she was the best camper. She cried when they put the crown on her head. We had a candle-light closing ceremony on the last night and everyone cried. We all cried again when we came home. Isn't camp terrific?

1957

Dear Diary: August 14

Tomorrow we all go to camp. Cath and I and 6 of our friends all want to be in the same cabin. I hope Lee is going to be our leader. Most of our friends are old campers, like Sylvia. She was there the first year.

Dear Diary: August 24

WOW! What a time! We had a record player in our cabin and we square danced all free-time. We were a real gang and Lee did everything with us. We knew her so well we weren't shy about asking her things — even about boys. We had a good discussion about what a Disciple should be. I liked the discussion group on Understanding Others too.

1958

Dear Diary: August 14

Well, tomorrow starts another camp. This year because we are in our 15th year it is Senior Camp. I wonder what it will be like? Some of the girls are not going. Mary is doing a baby-sitting job this summer and Evelyn can't leave her boy-friend for that long.

Dear Diary: August 24

It is hard to write what happened at camp this year, I can just feel it. Drifty was our leader. She was swell, not always around but there when we needed her. Other years I just belonged to my cabin group but this year I was part of the whole camp. I was so surprised when I was chosen Chief Camper and when Princess, our Bible Study Leader, wrote these verses to me. As I look back over the 7 years of camp I have had so many honors and now the highest of all, I have not deserved them.

Eternal God who gave this camp
Make our chief a shining lamp
That all who look at her may see
The kind of campers they ought to be.

May she know Thee very well
So that she can really tell
That the God of earth and sky and
sea
Bestows His love on you and me.

May her courage be strong and true
That her hands might find the good
to do.
Make her life be clean and pure,
Make her faith be strong and sure.

And Lord, when leadership becomes
a load
May she find a sweet relief
In the knowledge that she can take
Her problems to
THE HIGHER CHIEF.

Something else happened to me at camp. One night when I was out all alone a strange sensation came over me. I was no longer alone. I had found God or God had found me. I can't describe my feeling. Since then God has been more real to me than ever before. Princess sure helped me to understand what it means to be a Christian.

Next year when I go to camp as Chief Camper I will be president of the Cabin Reps. and help with evening programmes. I only hope I can follow the high standards set by Princess.

* * * * * * * * *

Found and Lost!

Found — Some **1500** New Subscribers
Who Have Joined
Our Glad Tidings Family of Readers

Lost — **782** Valued Glad Tidings Friends
Whose Renewals Did **Not** Come In
For 1959!

With even 500 of these lost subscriptions
Added to the April total of 18,543,
We would now have **19,043** Readers!

Can we not get some of these lost readers
back again?

THE BATTLE OF THE BOOKS

IN THE Annual Report of the British Council on Christian Literature, Sir Charles Snow, the well-known novelist tells us that in the circulating of good literature in English, Russia and the United States are campaigning hard, while Britain is falling sadly behind, especially in Africa and Rhodesia. He strongly emphasizes the fact that Britain is far from being the leading supplier of the printed word in English, and that the Russians and Americans have both rushed in to provide reading matter in English. "Our teachers," he writes, "are providing the linguistic tool, and others are using it. That is fair enough, but we are foolish folk indeed unless we realize what is happening, and think out what more we can do ourselves."

The British Council, with only about £170,000 to spend on print in 1958-59 — less than the University presses of the United States receive from the Ford Foundation — could not do much more than provide literature for serious professional students in about 65 countries. "Is this enough?" he asks. "We must not, of course, forget the importance of the British books and printed matter distributed through the well-established commercial channels in countries where sterling is not a problem. But, even after making this allowance, the answer, to anyone who knows the facts of life, is clearly 'No.' Both the United States and Russia are acting on the assumption that where print goes, influence and trade will follow. The Russians, who are great believers in reading, and the power of the written word, are spending on publications in English alone, at least 10 times and probably 20 times, as much as Britain."

Much of this Russian literature in English is not propaganda in the ordinary sense, but shortened translations of Tolstoy, Turgenev and other Russian masters — "and it is worth remembering," continues Sir Charles, "that most of us in England thirty years ago got our impressions of Russian humanity through just such sources. That is the way, so the Russians appear to have decided, to capture the imagination of the poor, clever, up-and-coming young people, who are going to run their various countries in 20 years." None of this, of course, is Christian literature. Surely Britain, and the Church at large, ought also to be capturing that imagination and outlook, and appealing to these fertile young minds, and one of the best ways would be to get cheap editions of the best books in English scattered all over the world. "There are not many more harmless ways of competing with the Russians," he commented.

(Contributed by the Rev. C. De Mestral, London, England.)

LETTER FROM PAULINE BROWN

Christmas 1958

Barwani, M.P.,
Via Mhow, India.
Christmas, 1958.

Dear Friends:

Your Christmas Day is not yet over as I begin this letter. Ours has *just* finished. At this moment some of you may be sitting quietly, thinking of the day just passed, or perhaps visiting with family and friends; perhaps you might be playing games, or listening to Christmas music or some special Christmas programme, full of that peculiar joy that only this day can bring. Has it been a good Christmas Day for you? I certainly hope that it has, and I wanted to write this greeting at this particular time so that you would know that you are really much in thought — that for us here in India, loved ones and friends are kept very close in thought, and especially on this day.

This has been a particularly happy Christmas. Margaret Kennedy, my senior colleague, and I were very happy that Audrey Prendergast is able to spend a good part of the holiday with us. Audrey is a nurse too, who will be working at the Christian Medical College Hospital in Ludhiana. She is attending Language School in Allahabad at the moment. We have been keeping her well occupied these past few days, getting the house — and us — ready for Christmas!

All the excitement really began a few weeks ago when the children started rehearsals for the Christmas drama, which they performed in the church last evening, Christmas Eve. Many people from the bazaar attended, and we just pray that the message of hope and salvation reached some hearts. Later on in the night a few of us went to the nearby Government Leper Home, to take gifts of food from the congregation. The food was purchased with gifts of money which had been offered last Sunday in a White Gift Service in the church. It was lovely to see the joy of the patients there, and to receive their welcome, even though they had been wakened up in the late hours. We had a short service, telling them of the Joy that came down to man on just such a night as this, so many years ago. What a beautiful night Christmas Eve was — the moon was almost full, making the feeble rays of a flashlight superfluous. A slight breeze brought the Christmas music, being played on the compound a half mile away, clearly and sweetly to us. We gave thanks that the privilege is given to us to be here — for it is a wonderful privilege.

Early, early in the morning the carolling began. Most of the young people gathered at about 4 or 5 a.m. to visit each Christian home on the compound and in the bazaar, to sing the beautiful hymns. They traditionally wind up in the bungalow, and so 8 a.m. found our living-room full of singing laughing people. There was standing room only! We were particularly happy this year that a group of newly-baptized Christians, with some of their non-Christian relatives, from a village seventeen miles away, came to share the joy of this day with us. This is all a new experience for them, and I know that you will want to keep them in prayer, for they are having to bear persecution for their new faith, and it is not easy for them.

The 9 o'clock bell summoned us to church, and as we worshipped and gave thanks for God's unspeakable Gift, I know many hearts were praying that the Good News might be spread — and accepted — throughout this land. After service there were laughing groups gathered about the church, happily exchanging greetings and good wishes.

Margaret, Audrey, and I had thought that we would eat lightly at lunch, in preparation for the congregational dinner Christmas evening . . . but I had forgotten the liberality of our friends here! The food began to arrive: tangy, peppery Bhujia, sweet oblong Korma, delicious, coconut-and-raisin-filled Gujiya, feather-light round Puris to eat with currie, and then chicken currie! How could one possibly resist such delicacies — and on Christmas Day!

We were able to work off some of the effects of the good eating at 2 p.m. when everyone — from the youngest to the oldest — gathered to take part in the games. Mothers handed over babies for someone else to mind, while they lined up in the potato race, or held the needle for their partners to thread. A favourite game is to watch the ladies (blindfolded) try to hit a tub with a stick. It's fun, and I must boast and tell you that I won 2 annas — about 3 cents — by cracking it centre on. Perhaps I should also confess that that was the only prize I collected from all the games!

During the afternoon, people drifted back and forth to the open fires, where some of the men were in charge of cooking the goat and rice for the "khanna" that evening. How good it smelled! Finally, towards 6 p.m., the bell announcing dinner rang, and about 100 members gathered with their plates, glasses and daris (rugs) which they spread out on the ground to sit on. Some of the young men of the congregation acted as servers, supervised by our minister, Musa Padre. After the prizes, won in the days' sports, had been distributed (and I proudly collected my 2 annas!), we sat down in a large square, so that even though we might be busy eating, we could manage to smile or speak a word to our neighbours across the way. Night had come before our delicious meal was finished, but the great, golden, unbelievable, Indian moon, aided by a prosaic lamp suspended from a nearby roof, provided all the light we needed. No one seemed to be in any great hurry to leave after dinner, and so there was friendly talk and joking before Musa Padre dismissed us with the Benediction.

Audrey, Margaret, and I decided that it had been a most wonderfully successful day-long Birthday Party! We had felt, in a very real and glorious way, the joy of our Lord's presence among us.

By the time you receive this letter we shall be well into the new year. I hope that 1959 began very happily for you, and that, through His blessing, it will continue so.

I hope to be sending you another letter fairly soon, telling you of some of the highlights of the past year, but this one is just meant to be a Christmas greeting—from friend to friend.

May His rich blessing be yours.

Very sincerely,
Pauline Brown

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PRESBYTERIAN W.M.S. TRAINING CENTRES – 1959

Two W.M.S. Training Centres are being planned for the summer of 1959.

Place and Dates

—McMaster University, Hamilton, Ontario—JUNE 29 to JULY 3, 1959
—Luther College, Regina, Saskatchewan—JULY 13 to JULY 17, 1959

Purpose

To provide opportunities for those carrying leadership responsibilities in certain aspects of Women's Missionary Society work to grow —

- in an understanding of the Presbyterian Church and its work
- in their ability as leaders
- and in spiritual insight and fellowship

Who May Attend

Synodical and Presbyterial
- Presidents
- Secretaries for:
  - —Children's
  - —Girls'
  - —Young Women's
  - —Evening
  - —and Senior Work

—Officers of Adult groups in the W.M.S. (Senior, Evening or Young Women's, Auxiliaries, Affiliated or Associate groups).
—Others delegated to attend by adult groups in the Society.

Keep these dates in mind and watch for further publicity.

Boys and Girls!

JUDY TAKES US TO CAMP

by JOYCE SMITH

"Oh, if the mailman would only come!"

Susan had been watching for him for hours, it seemed. It had been four days since Judy had left for Camp. She had promised to write the very first night but Susan had been looking for a letter for the past two days now and still one hadn't arrived. Surely there would be one today. It seemed like such a long time since Judy had left. There was no one to play with and Susan was so lonely. She wondered if Judy missed her too.

"At last!" The mailman was coming up the walk. And there was a letter from Judy. Susan couldn't get the envelope opened quickly enough. She read:

Dear Susan:—

Here I am at Camp and I am really having a good time. I thought at first that I would feel out of place and lonely because I didn't know any of the other girls but the moment I met the leaders and campers the very first day, I began to feel at home. Our cabin leader met me at the cabin and helped me to get settled. She even showed me how to make a real camp-style bed.

I could never begin to tell you about all the things we do at camp but I'll try to tell you about some of them. Here goes—

We certainly get up bright and early—at seven-thirty sharp! Right after breakfast we have Morning Praise. Our cabin leader led us in worship this morning. By nine-thirty we are supposed to have our cabins all cleaned up and our "kapers" finished, ready for our Discovery group period. We really have lots of fun in our Discovery groups. Each group is made up of two cabin groups—a group of boys and a group of girls. The first day at camp we found a spot on the camp grounds where our Discovery group would meet each day. It's our group's own "home-in-the-woods". That is where we go to have discussions and worship, and to make things. Yesterday our leader told us about Jesus being a Camper because he lived out-of-doors so much. She said that Jesus discovered many great truths about God from living outdoors and that we could do this too. Already we have discovered that everything in God's world has come from Him and He wants us to use His gifts wisely as we live in His world day by day. One day we collected all the different kinds of leaves we could find, and made a spatter-print of them. I'll show you how to spatter paint when I get home. It's really lots of fun!

When we come back from our Discovery group we go for our morning swim. Believe it or not, Susan, I am actually learning to swim. I have learned to float and to do a little at the "dog paddle". Swimming really makes us all "hungry as bears" so right after our swim we have our dinner. Then we have a "siesta". (That's our rest hour.)

In the afternoon we go off in our Discovery groups again. Often we go on a hike looking for different kinds of all sorts of things. Our leader says "Let's see if we can find . . ." and we're off! If we find a plant that we can't name we use our field book to see what kind it is. Did you know, Susan, that even tree stumps tell stories? Sometimes we find something that we think the other campers would like to see so we take it back and put it on the "What's-It" shelf. Our hike usually takes us back to our home-in-the-woods where the boys work on their terrariums and the girls make their "fairy gardens". Before we know it, it's time for supper. One night we had a cook-out supper in our home-in-the-woods. We cooked chili con carne in tin cans and had twisters with jam for dessert.

I think the nicest part of the whole day is when we gather in the out-door chapel just as the sun is going down over the water. There, sitting quietly, listening to the waves of the water lap against the shore, singing "This is My Father's World", God seems so very near in a different way than ever before. It's hard to explain just how you feel but it really is a wonderful feeling.

Of course, being Camp, we have a campfire. If it doesn't rain, we have our fire outside not far from the shore. It did rain one night, so we had our campfire inside around the big fireplace. That was nice too. We huddle around the fire with blankets over and under us and we play games, talk about the things we have done that day, listen to stories and sing songs. I can hardly wait to teach our Explorer Group the new song we learned last night.

We have lunch every night after campfire and then it's time for bed. Before we have "lights out" we have a talk-it-over session with our cabin leader and evening devotions. Tonight we are going to use a litany that we prepared today in our Discovery group. We made a list of all the things for which we are thankful to God and then made a prayer of them.

Well, Susan, I've tried to tell you about the things we do here at Camp. But I really can't *tell* you what camp is like. How I wish you had come too. But I have already decided to come back next year and I hope you will come with me. I know you will enjoy it as much as I have. It's lots of fun—and something else too, Susan. Here at camp God seems so much nearer than ever before. From now on I'm going to ask His guidance every day, just as we've done here at Camp.

Mother and Dad are coming for me next Wednesday. Perhaps you can come with them. Will see you then.

Love, Judy.

"Oh Mother", exclaimed Susan, "Judy is having such a good time at Camp. Do you think I might be able to go next year?"

Note: *(The writer of this article is Mrs. Dean Smith, Presbyterian Regional Secretary for Manitoba.)*

* * * * * * * * *

SHEPHERD OF SOULS

Shepherd of souls that stumble by the way,
Pilot of vessels storm-tossed in the night,
Healer of wounds, for help to Thee we pray,
Guide Thou our footsteps, send the morning light.
Healer of wounds, for help to Thee we pray.
Guide Thou our footsteps; lead, oh, lead us Home.
All we, like sheep, have strayed; where is the fold
That shelters all who seek its loving breast?
There! where the Cross doth shine like molten gold,
Emblem of pain, giving eternal rest;
Lead, oh, lead us Home!

(By Mr. Wilson Barrett, English Playwright and Actor)

Books you'll like!

REVIEWED BY LEETA McCULLY CHERRY

These Are New and Well Worth Reading!

Dear and Glorious Physician by Taylor Caldwell

Those who have read and enjoyed any of the 18 previous books written by this well-known, and always-interesting, author, will welcome this new one from her pen. It is the story of Luke, "The Dear and Glorious Physician," and the Author, not only spent months on intensive research, but was a whole year in the Holy Land, seeking both authentic information and atmosphere, before writing a word of the story — for, of course, it *is* a story but it is well based on authenticity of Biblical background and knowledge of the Holy Land and the early Christian era. "This search for God, and the final revelation, are the only meaning in life for men", says the author, and so, with profound reverence and a deep faith in the triumph of Christianity, she writes of St. Luke as an intelligent, seeking man who struggled through doubt and hopelessness, even despair, until he found the glory of the understanding of God, as revealed through Jesus Christ, His Son. Price $4.50.

Fifty-Two Story Sermons by Dr. Benjamin P. Browne

This is indeed a well-prepared and very practical book which should prove most useful and valuable, not only to busy ministers, but to school and Sunday School teachers alike, and to all who seek to guide the religious knowledge of children. It contains enough material to cover a whole year of pulpit-stories for the children of the congregation. Preceding the story material is a section containing experienced advice on such subjects as The Pastor and His Church Children; Hints on How To Tell Your Junior Stories; Creating Your Own Children's Stories, etc. This book contains general stories, missionary stories and stories of wide general interest, all with a specific lesson message and divided into related groups. The Author, whom I have had the pleasure of meeting, is the Executive Director of Christian Publications for the Board of Education of the American Baptist Convention, and Director of the Author's Guild and Christian Writers International. Price $2.50.

The St. Lawrence by William Toye

Just fresh from the presses this month, and in time to accord with all the glamour, importance, and festivities of the Opening of our famous St. Lawrence Seaway in June — the dream and vision of so many long years — here is a very fine new book about this mighty river, which is one of the really magnificent things in our country and replete with the history of our Canadian evolution from the pioneer forests our forefathers found in this goodly land. The story of this great waterway and the varying peoples who traversed it during the centuries, makes fascinating reading, and Mr. Toye graphically traces the river's long history from early days right down to its amazing new role as a great freshwater highway for the shipping of the world. Here we read of the pioneer fur traders, who came pouring back into Montreal each summer after their travelling all along the St. Lawrence and its many connecting rivers, and of the road to the little French city which by-passed all the tumbling rapids and was crowded with the cumbersome oxcarts, each trundling and squeaking with its load of valuable pelts. And of the dashing Voyagers brandishing their long red paddles, who were usually the boys from the river-farms coming home in September in time to help with the harvest. All through the years of excitement and development along the St. Lawrence we travel in this fine new book — one which every Canadian should read! Price $4.50.

* * * * * * * * *

Do You Know About It?

by LEETA McCULLY CHERRY

Have you wondered, perhaps, what it really is—this Ecumenical Institute at Bossey, Switzerland—when you have read about some of our Presbyterian workers taking Special Courses there, as did Miss Margaret Webster, for instance, about a year ago? It is a very well-known and important centre maintained by the World Council of Churches, not far from the Geneva headquarters of that Council, in Switzerland, and one of its main purposes is to bring about the meeting, and working together, of people of different races, colours, languages, and Christian confession. Many international conferences are held there, and Special Courses of many types are available to those desirous of further knowledge and study along their particular lines of work, or interest. Philosophers, architects, and politicians, are among the special groups who will attend international conferences at the Institute during 1959, as well as missionaries, pastors, theological students, and laymen and laywomen of many denominations and differing creeds.

Four special courses are scheduled for this summer. "Living With The Bible" is the theme for the Bible Study Course, and it is planned especially "to reach the laymen and women on the borderline of the Church, who have built a circle of people from various professions and seek a fresh approach to the Bible". It is aimed for those who should be "looking for a new approach to the Bible, and want to learn how to read the Bible with a view to the better understanding of the problems of daily life". The Course for Missionaries and Pastors will be held in July, and will deal with "The Mission of the Church in Conditions of Rapid, Social Change." For this, the leaders will be experts who have been conducting the major study on rapid social change engaged in by the World Council of Churches in the past three years. The Rev. Dr. D. T. Niles of Ceylon, Executive Secretary of the East Asia Christian Conference, will direct the study on the future of the Church in Asia.

In July, there will be the annual Summer Course for Laymen whose theme is "Christian Unity and Commitment in the World". This Course is intended for lay people, between 25 and 45 years of age, who are engaged in secular professions—teachers, doctors, social workers, and housewives, are among those who will attend. Bible Study, in this Course, will be based on the theme of the next Assembly of the World Council of Churches, "Jesus Christ, the Light of the World". Generally speaking this Course will deal with the involvement of Christians in various situations in the modern world and "its relation to the unity, life, and witness of the Church, as a whole". In early August, the Theological Students' Course will be on "Church, Christian Culture, and Mission". This Course is held in co-operation with the World's Student Christian Movement. In all of these Courses, applications are welcomed, and given every consideration, and should be sent to Miss Francis Maeda, Administrative Assistant, U. S. Conference for the World Council of Churches, 156 Fifth Avenue, New York.

Membership in other Conferences, however, is limited to invited participants. For this summer, these are—the Conference for Philosophers and Theologians; a Study Conference on Problems of East European Culture and Church Life; Conference of Politicians and Theologians; and the Conference of Architects, which includes a visit to modern church buildings in Switzerland and France. There is also a four-month Graduate School of Ecumenical Studies which begins on October 1st, 1959. A busy and most interesting spot it must be, this Ecumenical Institute at Bossey, Switzerland, in its beautiful setting of mountains and lakes—some time, we hope to tell you more about it!

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson,
Suite 5,
2255 W. 40th Ave.,
Vancouver 13, B.C.
Press Secretary

The forty-fifth Annual Meeting of B. C. Synodical was held in St. Andrew's Church, *Victoria,* in March. The theme was "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

There were 58 delegates present from various parts of the Province. Mrs. A. Glenn Thompson gave a most inspiring address on "Our Task in a Revolutionary World."

Reports were received showing extension of the work of the Women's Missionary Society.

KOOTENAY PRESBYTERIAL — The forty-fifth Annual Meeting of this Presbyterial was held in *Cranbrook* with delegates attending from *Trail, Nelson, Creston, Kimberley* and *Cranbrook*. Progress reports were received from secretaries in all departments with considerable growth in C.G.I.T. groups.

An interesting address on the conference theme "The World for Christ" was given by Mrs. M. Clifford, Synodical President. Rev. E. McKinley of *Kimberley* led in evening devotions, with musical selections contributed by the C.G.I.T. group of Knox Church and the church choir. A challenging message was brought to the evening meeting by Rev. M. S. Reside of *Kinnaird,* who presented color slides of his work with the Vietnamese.

A special meeting was held in Knox Presbyterian Church, *Cranbrook* when the Evening Guild met with the ladies of St. Andrew's Church, *Kimberley,* to hear Miss Lily Simpson, R.N., of the *Bhil Field, India.* A social hour followed.

Miss Mae Nutt, regional secretary, also visited the leaders of C.G.I.T. and C.O.C. groups.

WESTMINSTER PRESBYTERIAL—The regular meeting of the W.M.S. Auxiliary of Robertson Church, *Vancouver,* was held with Mrs. S. Ferguson presiding. After the devotional period taken by Mrs. Baxter, Mrs. Nichol and Mrs. Murdock, an excellent report of the Westminster Presbyterial at Gordon Church, *Edmonds*, was presented by Mrs. J. Clazie. After a reading from the "Life of Dr. Jas. Robertson" by Mrs. Murdock, Mrs. Norman McDonald told of a special meeting of the executive when Mrs. McDonald presented Mrs. Campbell with an Honorary Life Membership on behalf of the members of Robertson W.M.S. The president, Mrs. Ferguson, closed the meeting with devotions after which a social evening was enjoyed.

Fairview Church, *Vancouver,* held a combined meeting of the Young Women's and Evening Auxiliary when Miss Jean Buchan of the Worldwide Evangelization Crusade showed slides of her work in *India.* A special event of the evening was the presentation of a silver W.M.S. pin to Miss Isobel I. Riddell, faithful Y.W. treasurer by the Y.W. president, Mrs. H. C. Hepburn.

ALBERTA

Mrs. T. E. Roulston,
Box 356, Olds, Alta.
Press Secretary

The 45th Annual Synodical Meeting was held in Grace Church, *Calgary,* with Mrs. Wm. Harte, presiding. All Presbyterials were represented. Dr. E. J. White, Moderator of Synod, installed the new officers. Special thanks were tendered Mrs. M. A. C. McCallum, retiring Corresponding Secretary, for past faithfulness. An excellent panel, "Among the Indians," was presented by MacLeod Presbyterial. Alberta Synodical was privileged to have Mrs. A. Glenn Thompson, Council Executive President, with them. She spoke on "Our Task in a Revolutionary World."

CALGARY PRESBYTERIAL—The 45th Annual Meeting of Calgary Presbyterial was held in the new St. Giles Church, *Calgary,* January 27th, the Theme being "We are laborers together with God."

The Annual Prayer Service was held the previous evening in Knox Church, the speaker being the Rev. Gerald Doran of Chalmers Church.

The highlight of the afternoon session was an address given by Mrs. John C. Gorman, local lawyer, who spoke on the Indian Question.

At the evening session the devotions and a Panel Discussion on "The Church of Jesus Christ," was taken by the C.G.I.T. of St. Giles Church, and an inspiring address was given by Miss Norma Kennedy. The Rev. H. L. Simpson installed the officers for 1959.

MACLEOD PRESBYTERIAL — Love, Listen and Learn was the theme of the annual Presbyterial meeting. Miss Mary McLean presided. The highlight was an illustrated address by the Rev. W. O. Nugent. Officers were installed by the Rev. M. A. Mark.

Miss Lily Simpson, R.N., was the guest speaker at the Spring Thankoffering Meeting of St. Andrew's Federation, Lethbridge. Mrs. A. L. Metcalfe and Mrs. C. O. M. Thompson assisted in the service. Coloured slides of India were shown.

RED DEER PRESBYTERIAL — Mrs. C. C. Downing presided at the annual meeting in Knox Church, *Red Deer.* Most points were well represented. Officers were installed by the Rev. W. R. Bell. Mrs. Kirkpatrick and Mrs. Anderson gave inspiring devotionals. Dinner was served by the *Red Deer* ladies and tea by the *Edwell* ladies.

Carstairs Auxiliary lost two faithful members in the passing of Mrs. Mary Orum and Mrs. Grace Kirkland, a Life Member.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
BOX 1122,
WEYBURN, SASK.
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — The 45th annual meeting of the *Moose Jaw* Presbyterial was held in Knox Church, *Weyburn,* in March. Mrs. R. Metheral, President, welcomed the delegates and presided at all meetings. Rev. I. R. Carroll brought greetings from the Presbytery of Assiniboia and introduced Rev. I. R. McKee of Swift Current, who was the guest speaker. Mrs. D. Findlay, *Moose Jaw,* presented the banner for outstanding achievement to the Children of the Church (C.O.C.) group of Knox Church, *Weyburn.* Miss M. Quickfall, *Estevan,* gave an illustrated address of the island "Iona," Scotland. Newly appointed officers were installed by Miss Mary Sherrick, B.A., B.Ed., missionary on furlough from Amkhut, India.

The Spring Thank-offering was held in *Weyburn,* Knox Church, April 1st, in conjunction with "The Hour of Power" conducted by Rev. I. R. Carroll. Mrs. C. W. Ramsay was guest speaker. Lunch was served by "The Burning Bush Circle" at the close of the meeting.

REGINA PRESBYTERIAL — The 45th annual two-day convention of *Regina* Presbyterial was held in March with Rev. Murdo Nicholson, Saskatoon, as guest speaker. The theme was "Faith worketh by love." Mrs. W. A. Wilson presided at all meetings. Rev. Ian Wishart pronounced the benediction. Reports were read and discussed. The Presbyterial Executive provided a buffet supper with Dr. N. D. Kennedy presiding and a luncheon was served by the Lily Macarthur Guild with Rev. Ian Wishart asking the blessing.

SASKATOON PRESBYTERIAL — *Parkview* Church Ladies held a "Get Acquainted Tea" inviting all the Ladies of the other Churches in Saskatoon. A very enjoyable time was had by all. Refreshments were served at the end of the evening.

MANITOBA

MRS. R. A. DAVIDSON,
315-12TH ST.,
BRANDON, MANITOBA.
PRESS SECRETARY

BRANDON PRESBYTERIAL — Mr. Lorne McDonald spoke on behalf of the Kirk Session and Christian Education Committee of which he is Chairman at the annual Family Night held in the lower auditorium of First Presbyterian Church, *Brandon.* C.O.C., Girl and Boy Explorer, and C.G.I.T. groups participated. The program was sponsored by the

Senior Auxiliary of the W.M.S. assisted by the Christian Education Committee.

The call to worship and prayer of invocation was given by Rev. R. A. Davidson. Worship period was conducted by Mrs. George Bain, President of the Senior Auxiliary.

Scripture and meditation were presented by Mrs. C. A. MacDonald, representing First Presbyterian Study Group. Mrs. L. Munroe, of Heather Club, led in prayer.

Special music was provided by the Senior Choir, and the C.G.I.T. conducted their service of reaffiliation with the W.M.S., assisted by Mrs. W. E. Harper, Presbyterial Girls' Organization Secretary. Mrs. Harper presented the affiliation badges and membership cards.

A social hour concluded the Family Night, with the Ladies Aid Members as hostesses.

At First Presbyterian Church, *Brandon,* Mrs. E. Walter, spoke of life within the Arctic Circle and showed slides to the C.O.C. and Girl Explorer Groups and displayed numerous articles made by the Eskimos.

The C.O.C. Group at Southminster Presbyterian Church, *Brandon,* held a successful tea, candy, and bake sale under the leadership of Mrs. S. E. Graham. The Presbyterial Children's Group Secretary, Mrs. Fred McKay, presented the children with C.O.C. pins, and the children entertained with musical numbers during the tea hour.

The W.M.S. of First Presbyterian Church, *Portage-la-Prairie,* lost one of their most faithful members with the death of Mrs. J. Bagrie who had been organist and choir leader for 10 years, and was active in all the work of the Church and Women's Missionary Society.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONTARIO.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — Mrs. G. Sillers, *Walkerton,* was guest speaker at a meeting of St. Andrew's W.M.S., *Hanover,* using as her text "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." Misses Mary L. MacKenzie and Hilda Vanderburg, of *Walkerton,* sang a duet. Allelujah was the solo sung by Mrs. S. Wallace. Guests were present from *Durham* and from the Lutheran Church in *Hanover.*

Thirteen girls were presented with their affiliation badges at a special meeting of the C.G.I.T. and Jessie Clow Evening Auxiliary, in St. Andrew's Church, *Owen Sound.*

CHATHAM PRESBYTERIAL—The Rev. R. D. Currie spoke on "Expressions of Gratitude" at a meeting of Knox Sr. Auxiliary, *Wallaceburg.* The Evening Auxiliary were guests.

The Senior Auxiliary of St. Andrew's Church, *Windsor,* had Miss Margaret Boyd as a guest at their meeting. Mrs. Wm. Ward sang, and Mrs. James Price spoke on "The Risen Christ."

HAMILTON PRESBYTERIAL — The Elizabeth Lyle Auxiliary of Central Church presented an honorary membership to Mrs. F. L. Britton; a Life Membership to Miss Deborah Fraser, assistant Explorer leader; a Junior certificate and first seal to Miss Hazel Wilson. Miss Donna Truscott spoke of her work while in training at the Deaconess School.

Calvin Church W.M.S. celebrated a 31st birthday with Mrs. Duncan Allan speaking on Missionary Work in Africa. Mrs. McAvoy was presented with a Presbyterial Honorary membership, and Mrs. Robert Dolby with a life membership. Mrs. J. M. McCurlie and Mrs. Robert Allan poured tea.

At a meeting in St. Paul's Church, Mrs. Frank Duvall, past president of *Hamilton* Presbyterial, was presented with a leather handbag. Mrs. Duncan Allan made the presentation.

Mrs. W. E. McCutcheon, president of Hamilton Presbyterial, installed the officers of the newly-formed Women's Association, to be affiliated with the Women's Missionary Society, in *Chedoke* Presbyterian Church. The meeting was held at the home of Mrs. Alex Murray.

HURON PRESBYTERIAL — Miss Jennie Hogg was the guest speaker at the Easter Thank-offering meeting of the Senior W.M.S. of First Church, *Seaforth*. Members of the Barbara Kirkman Auxiliary and the McKillop W.M.S. were guests. Mrs. D. L. Elder led the devotions, and Mrs. W. E. Butt was soloist.

Mrs. F. C. Britton gave an inspiring Easter message on the text "They went forth preaching everywhere, the Lord working with them" at a meeting of the Barbara Kirkman Auxiliary, *Seaforth*. Special music was contributed by Misses Alice Ann and Gene Nixon, Betty Jean Andrews and Carole Elder.

NIAGARA PRESBYTERIAL — The Rev. Fred Knox, on furlough from the Bhil Field, spoke at St. Andrew's *Beamsville*, and showed coloured slides to illustrate.

Mrs. Robert McPherson who retired as president of *Thorold* W.M.S. due to ill health, was entertained at the home of the incoming president, Mrs. D. C. Wallace, and a presentation made her.

Niagara Spring Executive was held in Port Colborne and was an exceptionally well attended and interesting meeting.

Miss Margaret Boyd gave special directive guidance at the three sectional leadership training afternoons held in *St. Catharines, St. Davids* and *Welland* recently.

In the passing of Mrs. Metlor and Mrs. MacDonald tender memories of Christian Stewardship extend about the respective localities as well as in the Church and W.M.S. Auxiliaries.

TORONTO AND KINGSTON

Miss Elizabeth Robertson,
8 Crown Park Rd.,
Toronto 8, Ontario.
Press Secretary

"God's Purpose" was the theme of the Annual Meeting of the Synodical Society of Toronto and Kingston W.M.S. (W.D.) held in St. Paul's Presbyterian Church, Peterborough, on March 31st, April 1st and 2nd.

On Tuesday Afternoon a Presbyterial Presidents' Quiz was conducted by Mrs. J. R. F. Moore, Girls' Organization Secretary. Mrs. A. Glenn Thompson, Council President, gave the evening address on, "God's Purpose in a Changing World."

On Wednesday "Information Please" groups, planned by Miss Ruby Walker, Regional Secretary, were conducted.

Miss Isabel Taylor, A.T.C.M., Formosa, introduced by Reverend H. Hutchinson, Ph.D., minister of St. Paul's Church, addressed the delegates on "The Church and the Church Music in Formosa."

The Reverend J. H. Williams, B.A., Moderator of Synod, installed the officers for 1959, and conducted a series of Services of Worship on "The Characteristics of the Early Christian Church."

Music was supplied by St. Paul's and St. Giles' choir members and C.G.I.T. Choir, *Cobourg,* Ont.

LINDSAY PRESBYTERIAL — At the Annual Meeting of *Lindsay* Presbyterial, Miss Magee, *Jhansi Field, India,* was the guest speaker. Miss Ruby Walker, Regional Secretary, conducted a question box and also installed the new Executive. Mrs. D. Whelan presided at both sessions.

A full Executive Meeting of *Lindsay* Presbyterial was held at *Beaverton* recently with the President, Mrs. D. Whelan in the Chair.

Plans were made for a Girls' Rally. The four vice-presidents were each given an area of the Presbyterial to visit during the year. Two girls are to be sent to Glen Mohr Camp.

ORANGEVILLE PRESBYTERIAL — In December, Mrs. H. K. Berney completed 25 years as President of the Auxiliary in Knox Church, *Caledon East,* Ontario. She was presented with a pair of lamps.

The W.M.S. of Tweedsmuir Church met at the home of Mrs. J. S. Ramey. Mrs. J. Nute showed slides on the work of the Presbyterian Church among the Indians in Canada; Mrs. Keith Perry gave the commentary.

A Letter from Mrs. Dickson of *Formosa* was read by Mrs. A. T. Percy. At the close of the meeting, refreshments were served by the hostess.

EAST TORONTO PRESBYTERIAL—The W.M.S. of Glebe Church, lost a devoted member when Mrs. John D. Reynolds died on March 12th in her 93rd year. She took a keen interest in the work of the auxiliary and attended meetings until an accident last autumn hospitalized her.

A large number of members and friends attended the Forty-third Birthday meeting of the W.M.S., Riverdale Church, *Toronto*. Mrs. Maurice Zeidman, Scott Mission, spoke on the prayer life of the Jewish and Christian peoples.

Two Chinese girls from the Chinese Church, sang a duet in Chinese and English. Mrs. John Gall cut the birthday cake.

The members and friends of St. David's Church, *Scarborough,* were sorry to say good-bye to their minister, Rev. Harry Green, Mrs. Green and family. Mr. Green resigned in order to continue his studies. Rev. H. Green's message to all was to carry on the work of Christ, growing not only in membership but also in the knowledge and love of God.

We wish him health, happiness and peace in his new work.

At a meeting of the Women's Auxiliary, Mr. H. Green spoke on the work at Armagh, *Clarkson,* Ontario. The address was most interesting and informative.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO.
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL—Installation of officers and the presentation of a life membership were highlights of the meeting of the Eliza Dowsley Auxiliary, W.M.S. of the Presbyterian Church, held on Tuesday evening. Mrs. John Houston conducted the meeting.

The installation ceremony was taken by Rev. A. J. Morrison, and later in the evening, Mrs. Houston presented a Life Membership certificate and pin to Mrs. A. J. Morrison in appreciation of her leadership. Miss M. Gillespie took the opening Scripture reading and prayer, and Mrs. W. C. Plumb was in charge of the mission study, "French Canadians in Quebec," followed by discussion.

* * * * * * * * *

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Senior Auxiliary Secretary

Mrs. L. B. BEATH, 17 Coulson Ave., Toronto 7. HU. 3-3062.

Evening Department Secretary

Miss E. LUZETTA McCLELLAND, 79 Mason Blvd., Toronto 12. HU. 3-1890.

Girls' Organization Secretary

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The Glad Tidings

JULY-AUGUST
1959
VOL. XXXV

MILLER SERVICES

The fragrance of summer; the ripple of waves;
The blue skies above, and the peace the heart craves;
The leaves' gentle whisper; a bird's tender call—
A world filled with beauty—God's love over all!
L.M.C.

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THE GLAD TIDINGS

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HIGHLIGHTS OF THE ANNUAL COUNCIL MEETING

by LEETA McCULLY CHERRY

WARM INDEED was the welcome given the delegates who came all the way from British Columbia to Quebec, to attend the Annual Council Meeting of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, when they gathered together, from May 11th to 14th, in the pleasant City of Belleville, on the historic Bay of Quinte, Ontario — the City which is the gateway to the beautiful Highlands of Hastings County with its hundreds of shining lakes, and famous, also, as the cheese-producing-centre of Canada. The dignified old St. Andrew's Presbyterian Church opened wide its doors, and its heart, to the 61 Representatives of our Society, as the Minister, the Rev. R. D. MacLean, B.A., B.D., on Monday, the Opening Night, welcomed them, both to his Church and to the homes of his people.

Speaking on "Consecration," the theme of this year's Council Meeting, based on verse 5, of the 29th Chapter of 1st Chronicles —"Who then is willing to consecrate his service?"— Mr. MacLean spoke of David's plans to build the Temple, knowing that Solomon, his son, was destined to be the actual builder, yet earnestly investing in the future, as he planned and threw out this challenge—a challenge which was to be accepted by many consecrated workers in the 46 long years which passed before the Temple was completed. "Resources alone are not enough; it takes *work* to build a Church," he said. "The Church is desperately in need of workers—workers who look for no recompense; are not afraid of work; are devoted to the Cause; will invest *themselves* and look for no discharge until the end of life. Many are glad to give of their finances, as long as *self-giving* is not required. The Kingdom of God will come only with self-giving. A leader who calls on his people for sacrifice must set the example. You, who are carrying a large share of the work of the Church, have your hands full. All have a witness to make, but let us not confuse 'business,' with 'busy'; 'organization,' with 'doing'. We may find rest *in* the work, but not *from* the work. We need to keep our hands full. So the building grows." Every morning, in that still sanctuary, with its dark oaken chancel and pews, all-over blue carpeting, stained glass windows, the golden St. Andrew's Cross painted on the blue background of one wall, and the Burning Bush emblem of our Presbyterian Church on the wall across from it, Mr. MacLean continued his development of the theme, "Consecration," bringing, to all his hearers, inspiration and help for the day ahead; knowledge, purpose-of-serving, and strength of faith to be treasured in the heart, and incorporated into service for our God and our Church.

The President, Mrs. A. Glenn Thompson, presided and constituted all sessions of the Council, and Secretary, Mrs. Lance Beath, conducted Roll Call. At this Opening Session, Rev. Mr. MacLean, Minister of the Church, introduced the Moderator of the General Assembly, The Very Rev. J. D. McNabb, M.A., S.T.M., D.D., who brought greetings from the Supreme Court of our Church, and assured the W.M.S. delegates that the General Assembly is deeply interested in all the plans and work of our Society for the extension of God's kingdom. "You have been aware," he said, "of the challenge presented, and have carried forward the banner of the Cross. We are all facing great questions as missionary-minded people of the Presbyterian Church in Canada, as to the future of this world. It is a time of responsibility and opportunity, a time when evangelical missionary zeal ought to be incomparably better than it has been. This depends on our real consecration to a great task, and it is only as we offer God our whole life that we are honouring deeply what we are called upon to do.

This is a day in which to know *what* we do believe. Religion is dynamic, revolutionary, with atomic power. The Christian religion is *not* a tranquilizer, and *not* an easy religion. This is a day when personal influence is felt more than you realize; when many lands are fighting for freedom of religion; when we must seek to understand the world, and other religions, better than ever before; when the blending of religions is not the answer. We must all seek to understand our faith, and deeply understand that which we believe. This depends upon your own consecration and dedication to your tasks—your own personal lives. The Christian religion has plenty of power. Faith cannot be crushed out. Only the Church dares to speak—

only the Church will bear the sacrifice! Our Presbyterian Church is expanding its borders; being enriched; penetrating into new territory and suburbs; extending its outreach wherever men, women and children need the Church. God's cause is not a lost cause. The Church is on the march, and we are building structures that will last. Our nation has, perhaps, the greatest potential of any nation, but this is a difficult day, when only men and women who *think* and *feel,* can do much to save this world. We have an unfinished task, and a duty to proclaim the Gospel—we are called upon to do our part 'to make straight the way of the Lord'!" Dr. McNabb, and the Rev. Mr. MacLean, were thanked by the President Mrs. A. Glenn Thompson.

Tuesday morning, His Worship, the Mayor of Belleville, Mr. Gerald B. Hyde, brought greetings and welcomed delegates to his City. Mrs. I. G. Sinclair gave the Treasurer's Statement, showing receipts of $328,816.91, to December of 1958, and disbursements of $320,419.07; and in her report of the Peace Thanksgiving Fund showed an amount of $38,003.32 on hand. Mrs. G. R. Pye, Chairman of the Board of Trustees, explained that this Board consists of five members appointed by Council Executive, and that the Board does not administer any property, but holds any real property which comes as a gift, or through purchase or a legacy. Miss Myrtle Rose, the new Assistant to the Treasurer, who succeeds Miss Nellie Smith, was introduced at this session, and warmly welcomed by the assembled delegates. The Life Membership Report was given by Mrs. Harold Keefer, Life Membership Secretary, who stressed the fact that Life and Honorary Memberships are a source of real revenue to the Society and a means of honouring long service and outstanding contribution to W.M.S. work.

The Christian Literature Secretary, Mrs. Arthur J. Cherry, reported over $15,000 in Grants, Special Gifts, and Legacies sent out for Christian Literature in 1958, which had found a way into almost all the far places of the world — India, Japan, Nigeria, Africa, Latin America, Formosa, British Guiana, East Asia, Egypt, and into Canada, to provide Christian Literature in their own languages for Hungarians, Ukrainians, Chinese, the Protestant Italians, and French Protestants in Quebec. Mrs. Cherry proudly displayed a beautiful Banner of red, white and blue satin, golden-fringed and bearing hand-embroidered inscriptions in each panel, which had been designed and presented by the Formosan Editor and his Committee of "Kau-Hoe Kong-Po," the Formosan Church Monthly, in appreciation of the contribution the W.M.S. had made throughout the years to help in the publication of this good magazine. With some 29,000,000 people learning to read with every passing year, Mrs. Cherry pointed out that these new literates, unless they are Christian, can be dangerous people, since the quantities of Communist literature which pour in upon them influences their thinking and will determine their future. "We must realize the true value and power of the written word," she concluded, "and consider it a privilege to be able to help in providing it, if we are to preserve this world for the Christian way of life and help these seeking people to know the love of God in their own lives." Mrs. J. M. Burnett, Welcome and Welfare Secretary, told of the special interest taken by this Department in the immigrants who come to Canada each year, and welcomed and visited by Welcome and Welfare Secretaries of the local Auxiliaries. Almost 39,000 visits were recorded last year, and many kind and practical services were given which reflected the Christian Church in action. She told also of the Welcome Leaflet, written in seven languages, which our Port Workers give to the newcomers as they set foot on Canadian shores, and of the Ministry to the Sick and Shut-Ins.

Highlights of the Afternoon Session were the Presentations of the seven Synodicals. British Columbia, represented by Mrs. Fox, Mrs. Pollock, Mrs. Summers, Mrs. Aiken, and Mrs. Murdoch, gave an over-all picture of a church growing stronger and wealthier in the centre, and weaker and poorer on the edges; of struggling young churches and missionary groups lacking enough ministers for continuous leadership, and of a floating population which hindered the development of leaders; of 25 areas waiting for the church work to start, and no ministers to fill the need. Great appreciation was voiced for the help of Deaconesses, but many more are needed. Unchangeable barriers are the mountains, the poor winter weather and roads in the interior, and the great spaces—one Presbyterial is 1,000 miles long and has but 9 Churches. Another Van would be a real help.

Speaking for Alberta, Mrs. Ireton, Mrs. Harte, Miss Scott and Mrs. Reynolds, said that this Synodical embraces 1,800 miles; that there has been a good increase in Junior Groups and greater effort was planned for Adult Groups. They, too, felt that the lack of ministers was disheartening, and that a full-time Deaconess was greatly needed for the Peace River District. For the Saskatchewan Synodical, Mrs. M. White was the Speaker, and pointed out the changing conditions in the work there because of mechanized farming, and expressed gratitude for summer student Ministers and Deaconesses who were sent to them. She stressed the need of closer co-operation between Presbyteries and Presbyterials; Synods and Synodicals; and spoke appreciatively of the small groups who still are going forward in the work despite many drawbacks and difficulties.

Manitoba Synodical was represented by a Panel Discussion by Mrs. Davidson, Mrs. Thompson, Mrs. Tweedy, Mrs. Gordon and Mrs. McKay, who told of a 600-square-mile Synodical which, with its lakes, swamps, forests and rivers divided people and groups into farming, mining and industrial sections. They asked for Council Executive members to stop over for speaking engagements when travelling westward, and were especially concerned with the problem of making Canadian Indian young people feel more at home in our churches and groups, and the need for Christian education at the Indian Residential Schools. For Toronto and Kingston Synodical, President Mrs. Newstead, Mrs. P. Ransom, and Mrs. Whelan, using charts, told of the 11 Presbyteries and 12 Presbyterials in this district; of an increase of over 20,000 in membership of the Explorers and Children of the Church Groups; of a Rally for 319 girls in Lindsay Presbyterial, planned for this Fall; and of how W.M.S. work might be further developed in the whole Synodical where new congregations were being established.

In the absence of Mrs. Wheaton, the President, Miss Margaret Boyd conducted the panel from Hamilton and London Synodical, assisted by Mrs. MacInnes, Mrs. Moffat, and Mrs. McCutcheon. Although one of the smallest in area, this Synodical is second in total membership, and feels that the greatest need at present is to have Deaconesses placed in large centres to help in starting new groups; assistance given to small groups in rural areas; and, where Welcome and Welfare Secretaries locate Chinese families, the Church's task should be to make them feel that this is now their country; also that Regional Workshops and Training Centres should be continued. President, Mrs. Duminy, spoke for Montreal and Ottawa, and brought the suggestion that more thought be given to the formation of Guild and W.M.S. groups working together, using envelopes for contributions; the encouragement of the Women of The Church policy in small Churches; taking a more active stand on the question of Alcoholics and Crime. This Synodical favours the idea of establishing a project of handwork, and assigning a supply to each Presbyterial for use in hospitals, schools, and homes.

Tuesday evening, the Moderator of Kingston Presbytery, the Rev.

(Continued on page 35)

PRAYER

by (MRS. D.) ANNIE MUNRO

Past President of Hamilton and London Synodical

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts, deeds, and words, through Jesus Christ our Lord, making us cleansed vessels for the Master's use, and send us out to do the task Thou hast for us to do, and to make a good witness for Thee.

How can we thank Thee enough for all the wonderful gifts Thou hast given to us, of life, health, strength, and food in abundance for our temporal needs, and food for our never-dying souls, saved only by the service we can render unto Thee!

We would bring to Thee at this holiday time of the year, the young people and children of our Church, that they may, early in life, be taught to know, and love, and serve Thee. As they attend the Summer Camps and Daily Vacation Bible Schools, may they receive guidance and blessing. We thank Thee for the leaders. May they find real joy and blessing in being used by Thee to help to bring these young people and children to a greater knowledge of Jesus and His love for all mankind, whom He died to save.

Bless, and be with, our missionaries, ministers, deaconesses, nurses, and doctors, in the heavy responsibility that is theirs, as they go in and out of the homes of the world, and the work they do. May Thy blessing go with them, and may they, by word and deed, bring help and comfort to those who stand so in need of the service they, under Thy guidance, can bring to them. Give to us a firmer faith, to know and trust where we cannot see or understand, that God is still in control of His world.

O God, by whose unchanging law the harvest follows the seed-time, and whatever is sown is afterwards reaped, mercifully grant that we may sow, not such seeds that we, and they who follow after, may reap misery and shame, but may it be such seed that will bring forth fruit, some thirty, some sixty, and some an hundred-fold, for Jesus Christ's sake. Amen.

THE PRESIDENTS CLOSING MESSAGE

(Mrs. A. Glenn Thompson, by the unanimous decision of the delegates attending the Forty-Fifth Annual Council Meeting, in Belleville, Ontario, re-elected to a third term as President of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, brought the final session of the 1959 Council Meeting to a close in these purposeful and inspiring words—)

"COURAGE AND CONSECRATION!"

"He hath said I will never leave thee nor forsake thee"—Hebrews, 13, verse 5.

It takes courage to consecrate our services in these difficult days. It takes courage to stand for righteousness and truth. It takes courage to swim against the currents of indifference, secularism, communism. It takes courage to carry out God's purpose and plans. Sometimes we may feel that we stand almost alone in a very difficult situation. Let us think of it in this way. God sees the need, and has chosen you to live, and shine, and consecrate your service. You may feel that your service is feeble in the light of the need, but it is precious to the Lord and He is counting on you. Take courage from the fact that you are not alone. "He hath said, I will never leave nor forsake thee".

MRS. A. GLENN THOMPSON

It is good for us to feel our own weakness, as long as we rely upon His strength. This fact of the constant, abiding, companionship of Jesus Christ will bring to us new courage, as we resolve anew to consecrate our service to Him. Paul said, "When I am weak, I am strong". So much did Paul rely upon Christ's power, that he could say, "I can do all things through Christ that strengtheneth me". We have been challenged by the need for more Missionaries for both the Overseas and National fields, in the great pattern of the Mission of the Church around the World. Our thoughts turn to those who are looking for something — someone — to give to them a sense of purpose; a faith to live for; a hope that should make the future meaningful. Our own plans and ambitions, important as they may seem to us, are nothing at all in the shadow of God's purpose and plans.

True, we may feel inadequate, or that we haven't got the time to rise to the situation. Let us look back in the Bible to the Old Testament teachings. It surely cannot be an accident that so many of the transforming experiences, which resulted in a complete surrender to the service of God, came to men in the midst of their daily tasks. Moses, tending his sheep in the solitude of the desert, saw a bush that seemed to burn with unusual brightness. As he drew near, he heard the Divine Voice—"Take the shoes from thy feet, for the ground whereon thou standest is holy ground".

Amos, a sheep farmer from the remote Judean desert, one day had a wonderful thing happen to him. "The Lord took me," he explains, "as I followed the flock, and said, 'Go, and prophesy unto thy people, Israel'." It is the same for us today. The great experience of life; the opportunities for our best consecrated service, may come unsolicited, in some unsuspecting moment, if we are faithful in that which is least.

First of all, "The Mission of the Church" today demands a new faith by which to live, a faith with the glamour of a crusade, to set free the oppressed, and to feed the hungry. Only a faith more live, more passionate, can defeat secularism, communism, indifference. Let us pray for that faith.

Secondly, we need a purpose, a purpose that stirs us to consecrated service. How many people do we meet who give us the feeling that they've really got a purpose which has set them on fire—a life purpose to which all else is subservient? Christ offers this to us.

Thirdly — There is the need for power. Isn't it true that many people seem to be lacking in the power to carry through whatever they want? There is a sense of frustration. Christ offers the power, if we will really commit ourselves to Him. Let us remember Paul's words, "I can do all things—through Christ".

Finally — This age needs hope. There is something tragically pathetic in the Communist insistence that this life is all there is. Christ, alone, offers this Hope. Yes, Christ was the Hope of Israel. He was the Hope of the Gentile world to which He came. He is the Hope of our world today.

As we return to another year of service in our Women's Missionary Society, may we take courage in the fact that God is supremely interested in what we do. He is really concerned about the contribution we are making as individuals. It is the gift of God, Himself, Who never disdains the simplest service we have to offer.

"Who, then, is willing to consecrate his service?"

(Mrs. A. Glenn)
Nellie M. Thompson.

FROM THE 1959 COUNCIL

THROUGHOUT this issue of "The Glad Tidings" you will find many references to the 1959 Council Meeting which was held in Belleville in May.

Perhaps you may feel that a Council Meeting is very far from, and has little to do with, your local group. In reality, it has a great deal to do with your local group, and you with it, for it was your representatives, from Quebec to British Columbia, who met at that meeting. Through your representatives, you considered reports of work accomplished and looked at the needs of the future. Be sure to read the account of your meeting carefully.

As your representatives thought of the work accomplished, they knew that it had been made possible by the members of each individual group across the Society. As they surveyed the work needing to be done, it was obvious that it would only be possible if every individual woman in the Presbyterian Church in Canada realized the need, and resolved to help meet it by greater consecration of herself, and her possessions, to the task.

The theme text of the Council Meeting—"Who then is willing to consecrate his service?"—1 Chronicles 29: 5, poses a question which confronts everyone. As the great responsibility and task before us unfolded at Council, each one present was aware increasingly of the necessity of the consecration of time, talents, and possessions, to the carrying forward of the Church's Mission.

In order to assist the women of our Church to see the task entrusted to them, the Stewardship Committee has prepared the leaflet—*We Can, We Must*. This leaflet outlines the work for which the women of the Church have assumed responsibility and what is needed to maintain it in 1959. It indicates some of the ways in which the work must be expanded if it is to be done adequately.

A sample of this leaflet has been sent to every W.M.S. Adult Group. See that sufficient are ordered to distribute a copy to every woman in your congregation.

Be sure to read *We Can, We Must* carefully. Discuss the information in it at a meeting of your group. Discuss the information in it with those who are not at your group meeting.

Think what you can do as an individual, and what your group can do as a group, to maintain and expand the part of the Mission of the Church for which we, as Presbyterian women, are responsible.

"Who then is willing to consecrate his service?"—How can we, as women of our Church, give evidence that each one of us is willing to consecrate her service?

MESSAGE FROM MRS. McMURRICH!

Dear Friends in the Women's Missionary Society —

Many of you may not know that, on the 16th of May, I received a very wonderful surprise, which brought joy to my heart. It was a tribute from the Annual Council Meeting — a lovely "Thinking of You" card, with a suitable verse inscribed, and on it were the signatures of about 85 persons — Officers and Members of Council Executive, delegates, and members of Staff. As these represented you, too, I wanted all to know how deeply touched I was by such an expression of affection and regard.

Not only was I pleased and thrilled, but the members of my family, and friends who have seen it, think that I am a most fortunate woman. I can never adequately express my gratitude. Such things are inexpressibly valuable, and to be cherished "in the deep heart's core". I am so grateful to the Publication Committee for giving me space in our beloved magazine to tell of my appreciation.

May I say that anything which God has permitted me to do in His service, and through my different duties in the Women's Missionary Society, is as nothing, compared to His blessings which I have received.

Nothing, in all the years, has touched me more deeply, or made me feel more humbly grateful, than this beautiful tribute from the Annual Meeting of 1959. My love and thankfulness to you all.

Always Yours Affectionably,
Muriel L. McMurrich.

HEART'S EASE!

By Leeta McCully Cherry

In the water's sweep to sea
Surely God's own power must be:
In the thunder and the rain
Lo! He speaks to earth again!
Silent stars, and dawn, rose-pearled,
Heaven's own loveliness unfurled!
Bird-song, ringing sweet and clear—
Cadence of His voice, I hear!
Peace, my heart, this truth to know—
God is everywhere I go!

When I work, and when I play
God is with me all the way;
When the night falls dark and deep,
In His care, I rest in sleep.
Fearful, I need never be
With His hand outstretched to me.
Seeking me, He dwells in beauty,
Speaks through every homely duty;
Joy, beyond all doubts, is mine
For I have His love divine!

Searchlight on the Mission Overseas

A VISIT TO BRITISH GUIANA

by MARY E. WHALE, B.A.

As one sees the country first, approaching it from the air, British Guiana appears a forest-covered land, and one wonders where the people dwell who inhabit this sylvan place. Then, as you approach the one air centre in the Colony, the airfield of Georgetown, you get a more complete view of the geographical lay of this part of South America. Along the shore the land has been formed from earth carried down the three or four great rivers from the far interior, and it is on this silt and piece of clear land that the country has been built. That is the industrial and agricultural part of the country.

One wonders about British Guiana, while driving from Georgetown's airfield into the city. All along the narrow paved road, the houses are built fairly high above the ground on stilts. They are far from pretentious houses. The impression given, in viewing the landscape, is that of a not particularly tidy country, and one wonders if there is any physical beauty to the land at all; yet as you proceed to Georgetown and travel beyond that capital city, signs of beauty, and items of interest, challenge the traveller, or visitor, and one sees that there is a beauty here. Perhaps it is in the trees, the lovely palms which make such graceful silhouettes against the very beautiful sunsets of this tropical land. Or perhaps it is the rivers, muddy as they are with silt continually being washed down from the interior, but nevertheless there is something of beauty about them, in recognition of the fact that they form principal transportation facilities throughout the whole country. There is beauty, too, in the cool breeze which keeps the climate from being unbearable, and which reminds constantly that the ocean is not too far away. But, most of all, there is beauty in the people themselves, in their hospitality, and in their desire to please the visitor who comes within their land.

Then the visitor ponders again the country as first seen from the air. What of this land which appears to abound so greatly in forest wealth? The desire to explore and to see the whole of the Colony challenges the visitor to British Guiana. What lies up these rivers: the Essequibo, the Demerara, the Berbice, and the Corentyne. One is told that there have been explorations up these rivers. Companies have established places of enterprise. Some of these companies are Canadian, others British. Enumerated, one is aware they are not many in comparison with the size of the country.

Then one's mind comes back to the narrow cleared strip along the coast. Here almost the total population is huddled; cultivating the land, manufacturing sugar and rum, trading in the small towns, as well as in the two larger places of business, New Amsterdam in Berbice County, and the capital, Georgetown, in Demerara. The visitor does not sense any great enthusiasm in the ordinary life and work of this Colony, and this lack of enthusiasm seems to reach into every area of life, even at times into the church itself.

Naturally, there is a desire to know why more of this country has not been developed, and why the government has not moved further toward complete independence. The rather sad history of the attempts of the local people to govern themselves makes the observer ponder the situation in this land. You cannot help but feel that here are a people quite able to carry out responsibilities. Why, then, is there not still more responsibility carried by the people of British Guiana itself? Why, for instance, in the Christian Church does there seem to be so much expected from the paid worker, the missionary, the deaconess, the catechist or the pastor? Why does one sense that the church members are quite willing to let others take the responsibility, particularly if they are paid. Well, one does not visit a country for three weeks and come up with the answers to very many of the problems. These questions I have raised still remain in my mind, but they are questions which I think we ought to be thinking of, as we share in the life and work in this country.

It was my privilege to visit all three of the counties of British Guiana. Having landed first in Georgetown, I visited several of the schools in Demerara county before going out to Berbice, and having the opportunity of seeing the schools and a very little bit of the church work along the Corentine coast. It was good to see Mr. Jagnandan, with whom I remembered sharing classes in Knox College several years ago. Mr. Jagnandan, since my visit to British Guiana in November, has been ordained by the Presbytery. He is making a fine contribution to the life of the Colony. My journeys from Berdice led me to Essequibo, and then back to Georgetown, where I left the country by air to return to Canada.

During the time I was in British Guiana, I visited, as I have said, the schools. I worshipped in the churches, I met with women's groups. In doing all this it was possible to meet a fair number of people with whom we work in the Presbyterian Church in British Guiana. The joy of meeting these people was one of the chief pleasures of my visit.

The Gospel of Jesus Christ is proclaimed in British Guiana through the means we use here in Canada. The Word is preached from Pulpits, usually of small rural churches. Within these churches there are groups of children meeting to study in their Sunday School classes. The services of worship are carried on fairly regularly in most places. The Word is given forth to listening ears and yet, in some of these places, there is a feeling of lack of inspiration. This is the place where, I believe, you and I must search our hearts more diligently, to ask ourselves if we are at all conscious of the problems which face the Presbyterian Church in British Guiana, and whether we want to be conscious of these problems. It seems to me that here, as individuals in our Canadian Presbyterian Church, we need to come to grips with the questions that are arising in British Guiana even as we face some of the problems that beset our own church. When we were called to take the Gospel to this Colony, missionaries were sent forth, and through the years they have laboured faithfully; but again the question comes, how faithfully have we, as men and women, laboured as members of this Canadian Church? Have we prayed for our brothers and sisters there, that the glory of the Gospel of Jesus Christ might be realized in all its beauty, wonder and power? When I ask this question, I do not at all mean that this realization is absent from the church in British Guiana, but there are so many things to come between God and man in this land, as in our own country. One of these is the fact that there is not the cordial relationship among the various races living in the Colony that there should be. The reason for this lies in the history of the country itself. White men developed the country, and brought to carry out this development, first, slave labour from Africa, and then, indentured labour from India. The peoples from these two areas of the world still look back to the land of their origin for much of their inspiration. They face the future neither in the church nor in their country's life, as one people. This is one of the problems the Christian Church in British Guiana needs to face, and it is trying to do so. One of the most inspiring services I attended in my short visit was one in which the West Indian and East Indian communities in one area are slowly, but surely, being brought together into one congregation. I was privileged to attend a service in which they were meeting for one of the earlier of their services together. The history of their church in that place was reviewed. It was brought out that here on the edge of Georgetown, in a place called Better Hope, was the origin of the Canadian Presbyterian Mission. The story of how the West and the East Indian groups met in that church separately, and through the years were found drawn by the spirit of God to come together was unfolded in a brief historic review of the life of the congregation. One could not help but feel that here in this place something was happening. God was at work, and because He was at work there He could, and would, continue to work with these people, their lay-leaders, and trained Christian workers, to preach the Gospel of Jesus Christ in all its richness. The visitor was made aware that only in the Christian faith can one become close in the kind of love that God gives to His children. This is one of the things for which we in Canada need to hope and pray, that the people of British Guiana will be brought together, drawn close by a common understanding of the reason God sent His only Son, and that Christ died for us.

Visitors to Sunday Schools could not help but feel that there, too, was one of the challenges of the Christian Church in British Guiana. The Sunday School might be held in a church building, or in a day school building, or even under a house. But in each case the children were drawn from the area around; black and brown they were, sometimes there were a few Chinese children, sometimes they were led by the deaconess in the area, sometimes by local teachers; but one was aware of the opportunity of giving the Christian message to these little children. Here is the challenge for the future of this Church in British Guiana, that the children there may be taught, and that they may be led by God's spirit to strengthen His church in this land.

It was also my privilege to visit women's groups. Here, again, I felt that there was a faithfulness, and a desire to move forward in understanding of what God's purposes are for the women in the Presbyterian Church in British Guiana. Among the women workers there are deaconesses who give great promise of leadership for the future. Among the lay women there are many who are giving much to the work of the church. As they continue to study, it is our hope and prayer they may find themselves drawn more and more into the ministry of the church. This can be done in the teaching of the children, in assisting in the congregational work, and in the many ways in which women are led to carry out their ministry in the Christian Church.

So, as I flew away from this country in the Caribbean area, and headed northward into the cold winter of this climate, I was aware that the warmth of the climate is part of the character of the people of this land, and that this warmth reaches into the work of the Christian Church; that as we move forward together with our brethren and sisters in this church we can be sure that God will show us the way to share more fully, and to work more effectively, as time goes on in this country. I ask you, as you read this brief story of a visit, to share with me, with the Canadian missionaries, and with the members of the British Guianese Church, in the prayer that together God may guide us to a new and greater future in this Caribbean country.

A SPECIAL THANK YOU!

For all the used Christmas Cards and Sunday School Papers! They have been utilized in many worth-while projects. Our stock on hand is now ample for a year or two.

Mrs. Russell Self,
Literature Secretary,
Jhansi Field, India.

THE NATIONAL DEPARTMENT AT COUNCIL

by FRIEDA E. MATTHEWS

Mrs. A. S. Curr, Chairman of the National Committee, was in charge of the National Missions presentation. Mrs. Curr explained the work of the National Committee and gave the steps taken when appointments to the National staff are made. Miss Vera Carson, Secretary to the National Director, was introduced, and tribute paid to her splendid work and co-operation.

The needs in our down-town urban centres were given particular emphasis in the National presentation. Six members of the National staff were introduced by Miss Frieda Matthews, Director, and each described one phase of Down-Town Missions.

Miss Martine Jansen van Beek, by means of charts, showed who are involved in planning the actual work of down-town missions. Presbytery's Missions Committee does have oversight, but basically it depends on the local congregation and its Kirk Session, with the assistance of the Minister and Deaconess. Down-Town Missions are in any of our larger cities, where the original residential area has deteriorated.

Miss Flora Whiteford also used charts to show how Down-Town Mission work is done most effectively. The work is done through the immediate congregation, volunteer workers, and the Deaconess. Another aspect is that of working with other Presbyterian congregations and other denominations within the community, and with the social agencies.

A panel presentation was given by the following National Missionaries:

Miss Hilda Blackwell, of the Cooke's Church area, Toronto, told of visitation in the homes of the neighbourhood. This is an essential part of the work, as it is necessary for the church worker to know the needs, and for the people to know the worker, and the church she represents. When visiting in the homes the worker finds broken families. It is necessary to show these people that we are their friends, and this cannot be done quickly. Miss Blackwell gave an instance where a broken home had been re-established, when the wife and mother had become interested in reading the Bible and in prayer.

Miss Hazell Davis of Chalmers Church district, spoke on the mid-week groups, and said that when visits are made to the homes it encourages the children to come to the

Children's groups at the church, such as C.O.C. and C.G.I.T. Materials used in these groups are flexible, and can be adapted to meet the needs of these children. Often the groups are taken on hikes and other outings, where they are out in the fresh air, and have a happy social time. Sometimes, during these outings, the leader sees the work she is really trying to do taking shape in the lives of the children. Part of her work is to encourage leadership. Often one church, where there are a number of leaders, will give assistance to another congregation, where the leaders are few.

Miss Flora Whiteford from the Queen Street East Church area, spoke of community groups. The population in down-town areas include a large number of old-age pensioners, many of whom live in single rooms. The Church must provide friendship and fellowship for these senior citizens. These men and women cannot give much, if anything, to help finance the church's work, but they need the church and its care.

Miss Whiteford said that, in many cities, the down-town population is largely non-English speaking, so English classes are held for them. Although many of these new Canadians are nominally Roman Catholics, they have found new church freedom in this country, and are glad to make a fresh start in the church of their choice, when welcomed in Christian love.

Miss Martine van Beek, who serves in the Parkdale Church district, spoke on Community Relationships. As a force in the community the church meets others in its work. Wherever possible, co-operative relationships are fostered. Presbyterian congregations can share programme and leadership resources. Denominations co-operate in community projects such as Vacation Church Schools and services to immigrants. Often social agencies are assisting families to solve their problems, but, as a church, we have a continuing contact with the same families. Therefore close co-operation with the agencies is imperative. As a pebble thrown into a pond, the church extends its influence in ever widening circles.

Mrs. G. P. Louie of the Chinese Mission in Montreal, spoke on the Presbyterian witness to Chinese newcomers settling in Canada.

Mrs. Louie told of the difference in Chinese work today from what it was when she began her work with the Women's Missionary Society (W.D.) in 1921. At that time, Chinese women were not allowed to come to Canada, so there was little family life. However, since the change in the Immigration Act, which permits the families to come to Canada, work amongst the Chinese people has changed. There is great opportunity to preach the love of God and saving power of the Lord Jesus Christ. Kindergarten, Sunday School, Women's work and English classes are all conducted at the Chinese Mission in Montreal. A fine work among University students has grown up, some of whom teach in the Sunday School, and assist with the English classes. Mrs. Louie expressed sincere thanks for the opportunity of coming to the Council meeting to take part.

Miss Catherine Watson told of her work at Tyndale House, Montreal. She compared down-town mission work in Montreal with that in Toronto. In Montreal, there was no down-town church in which to house the down-town mission work so a building had to be erected for that purpose. The Mission is under the Tyndale House Committee of the General Board of Missions. There are several paid workers and approximately 40 volunteers. Miss Watson stressed the fact that it is necessary to know the people and their needs. During the past year, 34 different groups met at Tyndale House. In July, a Vacation Bible School is conducted and day and evening outings are held. Tyndale House serves all the children and many adults in that area.

Miss Matthews showed slides depicting various phases of the National Missions. A very fine tape recording of the 121st Psalm, as presented by the Cecilia Jeffrey Indian School boys and girls in grades 4 to 6, at the Kenora Festival, was played.

The President presented a long service medal to Mrs. G. P. Louie, on behalf of the Women's Missionary Society (W.D.) Mrs. Louie was born and educated in Hong Kong. She came to Victoria to live and was dedicated for work among her own people in Vancouver, 1930. She resigned from her work in 1938 and later came to serve again on the National staff in 1942. At the present time, Mrs. Louie is working zealously among the women and children at our Chinese Mission in Montreal.

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In Remembrance

Mrs. John Nixon	Sault Ste. Marie, Ont.	Algoma Presbyterial
Mrs. William Soutar	Galt, Ont.	Guelph Presbyterial
Mrs. J. G. Paterson	Rodney, Ont.	London Presbyterial
Mrs. John Bell	Kincardine, Ont.	Maitland Presbyterial
Miss Hannah McCosh	Paris, Ont.	Paris Presbyterial
Mrs. Etta Fisher	Camlachie, Ont.	Sarnia Presbyterial
Mrs. Wm. Evans	Camlachie, Ont.	Sarnia Presbyterial
Mrs. Robert Stirrett	Petrolia, Ont.	Sarnia Presbyterial
Miss Jean Stevenson	Fort William, Ont.	Superior Presbyterial
Mrs. A. S. Cameron	Mitchell, Ont.	Stratford Presbyterial
Mrs. Andrew Dowd	Newton, Ont.	Stratford Presbyterial
Mrs. James Anderson	Toronto, Ont.	East Toronto Presbyterial
Mrs. John D. Reynolds	Toronto, Ont.	East Toronto Presbyterial

THE ORGANIZATION DEPARTMENT AT COUNCIL

by LOUISE A. REITH, M.A.

MISS ELLEN V. HAW, Chairman of the Organization Committee, introduced the presentation of the Organization Department, and spoke to the report of the Department as printed in the stitched minutes. Miss Haw referred to the consistent work of the Organization Committee members, and those of sub-committees on Children's, Girls' and Adult Work throughout the year, and of the staff, both National and Regional.

Miss Louise A. Reith, Director of Organization, using a map of Canada upon which were various coloured plastic markers, briefly summarized the variations in membership of Children's, Girls' and Adult groups, and of average givings in each of the seven Synodicals from 1957 to 1958. An over-all increase in membership in all departments was indicated, but it was noted that many children, girls and women still remain to be interested in the work for which the W.M.S. is responsible. The small average increase in givings was in no way comparable to the need for the increasing work to be done. Miss Ada Adams, National Secretary for Children's work, spoke of the work made possible by the contributions from the Children's groups. This was made clear by a most interesting poster.

An ever-recurring question is "How can we interest others?" By means of a flip chart, prepared by Miss Margaret Boyd, Regional Secretary for Hamilton and London Synodical, and Miss Norma Kennedy, Regional Secretary for Alberta, an attempt was made to point out some things to keep in mind as we seek to interest other adults in our work. Stress was placed upon the importance of understanding the needs and interests of adults, the value of "person to person" contacts, and the use of varying techniques in the presentation of programmes.

Miss Frances Clark, Regional Secretary for the Montreal and Ottawa Synodical, Mrs. Dean Smith, Regional Secretary for Manitoba, and Miss May Nutt, Regional Secretary for British Columbia, introduced the programme packets on Africa for Children's, Girls' and Adult Groups respectively. Authentic Nigerian costumes of a child, witch doctor, and woman, worn by those introducing the material, and African music, brought Africa vividly before the delegates. The descriptions of the contents of the packets confirmed the statement that the various age-group committees had been busy throughout the year preparing them, and promised interesting group meetings for 1959-60.

Miss Margaret MacNaughton, National Secretary for Girls' Work, described the mission projects for Children's and Teen-age Camps this summer on "Pictures for Children Everywhere" and "Ludhiana and Vellore". She stressed the importance of the influence of Missionary Education at camps, through such projects, and through the presence at camps of missionaries and overseas students.

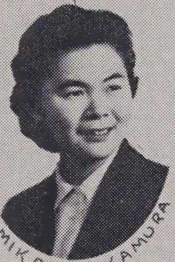
During the week prior to the Council Meeting on May 6, 7 and 8, Synodical Secretaries for Children's Work, or their representatives, had met in Conference in Toronto with Miss Ada Adams, National Secretary for Children's Work, and the Regional Secretaries. A summary of this Conference, showing what they had discovered to be the job of a Synodical Children's Secretary, was given by Mrs. H. Mainprize of Toronto and Kingston; Mrs. A. C. Aicken of British Columbia, Mrs. J. R. Geddes of Montreal and Ottawa, and Miss Ada Adams. Their presentation indicated that in their days together, and in their meeting with the Children's Work Committee, much had been begun which would continue to develop for the benefit of Children's work in the Church. Miss Adams showed the filmstrip "Growing As World Friends", depicting the ways in which missionary education is presented to children. A Basic Kit of books for leaders of children was shown which it is hoped will become the possession of all who lead children in our Church groups, or at least be available to them. The Synodical Children's Secretaries expressed the feeling that their days together had been profitable.

Posters and charts, indicating the relationships and work of the Organization Development, proved of interest to the delegates and showed, along with the verbal presentation, the responsibilities of the Department for the various age groups, for missionary education materials, and for leadership training, all of which assist in the carrying forward of the mission of the Church.

Thought For Dominion Day

Oh, beautiful, our Country,
Round thee in love we draw;
Thine is the grace of freedom
The majesty of law!
Be righteousness thy sceptre,
Justice, thy diadem;
And on thy shining forehead
Be peace the crowning gem!

(Author unknown)



TAMIKO NAKAMURA
DIPLOMA COURSE

CATHERINE M. DENHOLM
DIPLOMA COURSE

HARLA M. STEWART
DIPLOMA COURSE

PRESBYTERIAN
MISSIONARY AND DEACONESS
TRAINING SCHOOL
GRADUATING CLASS
1959

SHEILA CALDER, REG.N.
ONE YEAR COURSE

MARY H. MACNICOL, REG.N.
ONE YEAR COURSE

MISS MARGARET WEBSTER, B.A.
PRINCIPAL

MISS LILY M. MACARTHUR
ACTING DEAN

The Missionary and Deaconess Training School Graduation

THE 1959 GRADUATION service of the Presbyterian Missionary and Deaconess Training School was held at Knox College, Toronto, on Tuesday, April 21, with a reception following at the School. Reverend W. J. McKeown, B.A., minister of Drummond Hill Presbyterian Church, Niagara Falls, and a member of the Board of the School, conducted the worship. The Westminster House choir, composed of all of the students of the School, under the direction of Mr. Henry Rosevear, F.C.C.O., F.T.C.L., sang the anthems "Come Unto Me," and "O Praise the Lord."

Reverend A. L. Farris, M.A., B.D., M.Th., Professor of Church History at Knox College, Toronto, addressed the graduating class. He stressed the need of the Church for more young women to undertake training for the work of the Church, but went on to emphasize that those who would serve effectively must be willing to be used of God. It is only through His mercy and grace that men and women may share in the building up of His Church. When God works through us, we can be a powerful witness to those about us.

Mrs. K. Denton Taylor, B.A., chairman of the Board of the School, spoke of the work of the Board during the year, mentioning in particular the initial success of the Campaign for funds for the new building for the School. Mrs. Taylor reported that, if the Campaign continues to receive the support of every Presbyterian member and congregation in Canada, it is hoped that construction can begin at the conclusion of the 1959-60 School year.

The Principal of the School, Miss Margaret Webster, B.A., reported on the year's activities within the School. A curriculum study has been undertaken by the Board, which had resulted in some changes in the curriculum, and the addition of certain Christian Education courses. Careful study is now being given to the practical field-work training. During the year, thirty-three students lived in residence, the majority taking the regular courses of the School or related courses.

Graduation Certificates and Diplomas were presented to the following:

Diploma Course —
- Catherine Denholm, Morden, Man.
- Tamiko Nakamura, Vancouver, B.C.
- Harla Stewart, Beamsville, Ont.

One Year Course —
- Sheila Calder, Reg. N., Montreal, Que.
- Mary MacNicol, Reg.N., Duntroon, Ont.

Scholarships presented were:

General Proficiency —

Third year: Tamiko Nakamura; Catherine Denholm; Harla Stewart

Second year: Barbara Campbell (Campbellton, N.B.); Jean Ferguson (Hamilton, Ontario)

First year: Eileen Smith (Truro, N.S.); Ruby Patterson (Truro, N.S.)

One year course — The Isobel Glenn Prize — Sheila Calder

Alumnae Scholarship

(Biblical courses)

Barbara Campbell and Jean Ferguson

The Leonie Perch Award (for a graduate under appointment to the W.M.S., W.D.) —

Tamiko Nakamura

The Ada Major Scholarship (first or second year Christian Education) — Jean Ferguson

The Jennie and Bell Hossack Memorial Scholarship (first year practical work) — Dorothy McCombie (Collingwood, Ontario)

The Elizabeth Scott McKay Memorial Scholarship (Community Life) — Catherine Denholm

A special part of the programme was the presentation, in absentia, of the Gold Deaconess Pin to Miss Mary MacKenzie, formerly of Fredericton, P.E.I., now serving on the staff of the Women's Missionary Society, Eastern Division, as Deaconess at North Tryon, P.E.I. This Gold Pin is given to graduates of the School who have been designated as Deaconess, and who have completed twenty-five years of service in the Church.

CORRECTION!

We regret that in our list of Honorary Memberships for 1958, published in the May issue of The Glad Tidings, the following name was inadvertantly omitted:

Mrs. E. A. Thomson,
Toronto, Ontario.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

LETTER FROM MISS AGNES GOLLAN!

Dear Friends:

I want to thank the Society very much for the Special Gift of $100.00 for Christian Literature. There are several things it could be used for, but I think I will divide it in half! One half will help to pay for our new Church Magazine. It is to be put out quarterly by the Synod of the Presbyterian Church of Eastern Nigeria. Earle Roberts is the Editor, and the first issue is due the end of March. The Church hopes to use it to teach our members, and to keep them informed on Presbyterian news. The magazine, of course, will pay for itself, eventually, but there are initial costs, and your cheque will help meet them.

The other venture I am using it for is to help subsidize Flannelgraph material which Mr. and Mrs. Roberts and I turned out. Our "Western" flannelgraphs are too costly for our people to buy, and so we decided to try to produce something cheaper. Actually, Dorothy Roberts did most of the work—tracing the figures from our flannelgraphs, and other Bible pictures, and putting them on the Gestetner stencils for mimeographing. Of course, first of all, we had to go through our Sunday School Lesson materials, and decide which stories would be suitable for telling with the flannelgraph. Dorothy and I did that, and wrote down the figures required for each story. Then we mimeographed the figures on to light cardboard. We had 30 pages, and enough figures to tell about 20 Bible Stories.

The teachers have to colour the figures, cut them out, and paste flannel on the backs. Flannel is not easy to get, so we are selling a yard with the book. We made stands, too, of all different sizes to hold the figures, so that you can tell the story with stand-up figures. The cost for one set is about five shillings—70 cents—but we are selling it at three shillings—42 cents—so as to encourage the teachers to buy them. So, you see, we needed some money to subsidize the project. Our teachers haven't much money — some haven't been getting their salaries, due to difficulties caused by the Government trying to start Free Primary Education, and failing. The people have now been asked to pay very high fees, and in some places they have not been able to do so.

Yet, when I introduced our flannelgraph the first time, they were all eager to pay their three shillings. I was pleased! We are only selling them, when we have first demonstrated how to use flannelgraph, and also how to colour and cut-out sets. We hope this Flannelgraph will help to make Sunday School Lessons more interesting. Many of our people still have not seen Flannelgraphs used, and are held spellbound by "the white man's magic"!

Thank you again, and may I say thank you to you all for all your work on the home-front on our behalf.

Sincerely yours,
Agnes Gollan.

OUR WORKERS

(We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)

MISS AGNES GOLLAN

Miss Gollan, whose home is in Kingston, Ontario, was appointed to our staff in Nigeria, Africa, in 1954. There, she does evangelistic work among the women and children, but her main course of work is with young people and girls' groups. She travels around, giving leadership where she can, and helping in Sunday Schools in the area around Arochuku, where she is stationed.

Miss Gollan is a graduate of Queen's University, in General Arts. She is also a graduate of the Missionary and Deaconess Training School. In the course of her preparation, she spent one year at Carey Hall, Selly Oak, Birmingham, England. Following that year, she had experience in international work camps in Europe.

Miss Gollan is completing her second term of work in Nigeria, where the Canadian Presbyterian Church is associated in mission work with the Presbyterian Church of Eastern Nigeria, and the Church of Scotland.

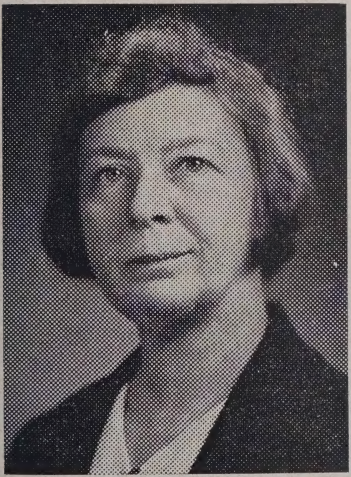
MISS DOROTHY BULMER, L.R.C.T.

Miss Bulmer was brought up in Essex County in Southern Ontario. Her parents now live in Chatham. She is a member of St. Andrew's Presbyterian Church, Windsor.

Miss Bulmer's training is as a

musician. She is a Licentiate of the Royal Conservatory of Music, Toronto, and has taught music in that city. She is a graduate of the Toronto Teachers' College and has spent one year at the Missionary and Deaconess Training School.

It was the newest field of the Canadian Presbyterian Mission which called Miss Bulmer to serve us abroad. She began her work in Nigeria in West Africa at the beginning of this year. She will study the language and then assist in the work of leadership among young people and women, working with Miss Gollan.



MISS MARY ELLEN ANDERSON

Miss Anderson, whose home is in Acton, Ontario, has been on the W.M.S. staff since September 1930. Her missionary work has been varied. She was first appointed to work with the Korean Christian Church in Japan. She served there until the second World War necessitated her leaving Japan. Between 1940 and 1944, when she was appointed to British Guiana, she served as a deaconess in Saskatchewan.

Miss Anderson is by profession, a school teacher. On the mission field she has served as an evangelist. In British Guiana, she has worked in Demerara County, serving in the churches of that area, assisting in leadership training, and women's work. Her leadership is marked by the strong affection with which she is held.

MISS MARGARET RAMSAY

Although Miss Ramsay was born in Scotland, her home is now in Brantford, Ontario, and she has been on the W.M.S. staff since 1928. Her first field of appointment was in Formosa, where she served until 1941, when, because of the War, she returned to Canada, where she served in the West as an evangelistic missionary.

In September of 1944, she was appointed to British Guiana, and has remained on this field since, working as an evangelist. At the present time she is located in Essequibo County, where she is giving leadership in the Women's Work, assisting in the production of Sunday School materials, and giving general help to the congregations throughout that area. She supervises the work of young women deaconesses in Essequibo and, at the moment, in Demerara. In addition, she is Mission Council Secretary, and has recently been appointed Treasurer. This means that a very great deal of the detail of administration of the work in British Guiana, will now be hers.

* * * * * * * * *

Your Prayers are asked

—For those of our National staff who are serving in Summer Appointments —on Vans, and conducting Vacation Schools. Let us ask God to give them direction, that they may accomplish great things in each field of service for Him.

—For those of our staff who seek rest and recreation during their vacation period — that they may return strengthened in mind and body, and with a renewed vision of their commitment.

—For the Presbyterian Church in British Guiana. For each member of the congregations, for the ministers, deaconesses, and especially for the little children, that they may come to a deeper, greater, knowledge of the love of Jesus Christ. We ask you to pray for the Canadian W.M.S. missionaries, Miss Ellen Anderson, Miss Margaret Ramsay, and Miss Anna MacDonald of the Eastern Division. We would ask you to pray especially for Miss Anderson as she is in Canada on sick leave. Pray that God may be with her through this period of illness.

—For all children, young people, and adults, who attend Summer Camps and Training Centres, that, through the experiences of worship, study, and recreation, they may come closer to Him, who still says "Follow Me".

—For all leaders, as they prepare for, and lead at, Camps and Training Centres, that they may be guided in such a way that those with whom they work may receive encouragement, inspiration, and information, which will be of value to them as individuals.

"HIS CHALLENGE — OUR CHOICE"

(This is a Report of the 7th Biennial Conference of the Evening Department of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, which was held in Montreal, Quebec, last May.)

ALL PRESENT would be called Christians, but it would be interesting to know when some of us had our last over-all check-up. That a Christian Conference is such a check-up, and a most salutory experience, seemed to be the unanimous opinion of those who attended the 7th Biennial Conference of the Evening Department, Presbyterian Women's Missionary Society W.D. under chairmanship of Miss Jean Brown, Montreal Presbyterial Evening Department Secretary, held in Knox Crescent and Kensington Church, Montreal, May 2nd and 3rd. Over 260 attended, coming from as far west as London, Ontario.

The above theme was dealt with by Rev. J. S. McBride, Saturday A.M., expounding Paul's description of a Christian—Philippians 2:15-16; Rev. J. Charles Hay, Saturday afternoon, speaking on "Christ, the Power of God and the Wisdom of God"; and at Sunday morning church service when Rev. J. Clifton MacKay reminded his congregation how Christ can use His own to make "darkness light and the crooked straight". Points which will not be easily forgotten from these addresses are—1. Those who are truly children of God have, and spread, peace and joy, and those not conscious of possessing these fruits of the Spirit had best examine themselves. 2. The power of the Crucified One is a dross-consuming, terrific force. It is well to first ask for His wisdom. The prayer for His power to work in unblessed plans may be granted—with shattering results. 3. The world is desperately needing what

Delegates at the conference.

the Christian has—hope engendered by the absolute certainty that God keeps His promises and that it is His purpose to make darkness light and the crooked straight. How important, therefore, is the witnessing of Christians who will stand up and be counted for the Kingdom of God.

The other main speaker was Miss Isabel Taylor, home on furlough from Formosa. Miss Taylor's interest, apart from evangelism, is music, and in the mind's eye one saw pictures of joyous, young Formosan children singing "God is love". Most heartening, too, was her report of how responsibilities are being accepted by Formosans for their own churches and for missions to others.

Accounts of home missions were given by Rev. Chas. C. Cochrane and Rev. E. Briard, and work among new Canadians was reported on by Miss D. Lukes, Port Receptionist. Oh, yes, organization and running of Auxiliaries were carefully surveyed, with discussion groups and reports on different phases of the work, to which Miss Louise Reith and Miss Nellie Smith from Toronto contributed much.

The whole programme ran on schedule, proof of excellent planing. Space will not permit names, but evidence was there that all (including the cheerful and co-operative Church Officer) carried through their parts "without murmurings or disputings"—indeed, it was a Christian Conference.

(A. M. J.)

Blessed Be God!

Blessed be God, who made such pretty birches,
    And spent such gold in dandelions' crowns;
He made small swallows flying o'er great churches,
    Made little fish that gaze from streams at towns.

He made great woods to give the small birds perches,
    Made the green meads to give the crickets gowns,
He made the snail. He made the crab which lurches
    Sideways to port, made cockleshells, made clowns.

Blessed be God, so sweet, so near is He!
    He made the old man's sunlight, made this hour;
Made stars for rooftops. Oh, what courtesy!
    'Twas He who dreamed the honeysuckle flower.
He gave the mole a labyrinth. He gave
    The beach grass the embroidery of the wave.   —(Selected.)

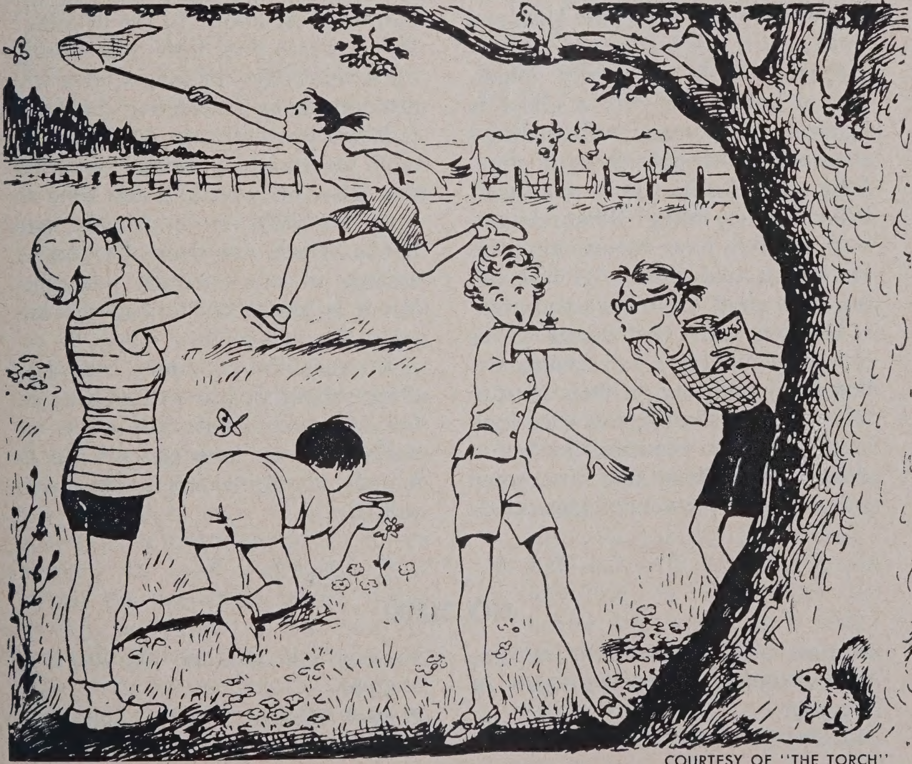
Miss Teen-Ager

OPEN YOUR EYES

by CLARA ROSEVEAR

Perhaps you are going to camp or will spend your summer on a farm. Lucky you! There is so much to do, so much to see, so much fun ahead for you in the out-of-doors. Or are you one who is staying home and wondering what to do with all your time, now that school is over and no more studying has to be done—at least until next fall? Then this is just the time to open your eyes and really look at the living things about you.

Nature study isn't just a rather dull subject, made up of long lists and diagrams to learn. It need not involve walking for miles to some "wild" place. It can be a lovely, lazy way to spend an afternoon lying in the sun, watching an ant run up



COURTESY OF "THE TORCH"

and down a bush. What is the ant doing? Where is it going? Why?

Even on the busiest city streets you can see birds. Have you ever watched them closely? Do you know the funny waddle of the starling? Have you noticed the neat colour-pattern of the house sparrow? Have you listened carefully to the robin's song and then tried to imitate?

The world is made up of many things — insects, plants, birds, animals — living together and dependent upon one another. A modern poetess wrote, "A rose is a rose, is a rose, is a rose . . ." Perhaps — but if you really observe a rose bush you will see it is not *just* a rose bush. It supports a whole community: aphids, ants, a ladybug or two, a spider in its wonderfully-made web, perhaps even a bird will light for a moment. Why are these insects on the bush? What are they doing? What relationship do they have to one another? Here is a real chance to find out just how good a detective you are!

Do you know that clover leaves close at night? Have you seen dandelion heads twisting on their stem to follow the sun? Did you ever look at the delicate, beautiful flowers in shades of lavender and rose some grasses have? Flowers of some kinds of grasses are so delicate that they are open for only an hour.

You can become a real explorer in a "grass-root jungle." Mark out, with small sticks and a string, an area of a couple of square feet and then observe carefully what takes place in your particular selected section. How many kinds of plants grow there? Are they native to your part of the country or are they immigrants? What insects are there? Are they harmful or beneficial to the plant? What happens at night in your little "jungle"? Do the plants look exactly the same early in the morning? At noon? In the evening? If you watch your little area closely for several days, or longer, you will discover many fascinating things.

When you find your head buzzing with too many questions, and too few answers, then it is the time to turn for help from friends and books. There are many fine books written in non-scientific language, but it is fun to try to find the answers for yourself.

Because the common, everyday, things about us are so familiar, we fail to notice them. Yet when we really observe, how can we fail to marvel at the wonders of God's world?

* * * * * * * * *

NO TIME!

No time to see, when woods we pass,
Where squirrels hide their nuts in grass;
No time to see, in broad daylight
Streams full of stars, like stars at night—
A poor life this, if full of care,
We have no time to stand and stare!

Boys and Girls!

SUMMERTIME FUN

by DOROTHY L. PLAYFORD

ONE GROUP of Explorers has had such fun making different things! We are sharing with you three ideas, for we thought that you might like to make these articles in the long summer days ahead.

HOW TO MAKE A WALKIE-TALKIE BOARD

The Walkie-Talkie is simply a flannelgraph board in miniature, made in the form of a book which can be carried under the arm, or it can be left without folding.

The Walkie-Talkie Board can be any size; the best size is approximately 15 to 20 inches long, and 12 to 18 inches wide.

Now cover your board with flannelette by stapling the flannelette to the cardboard. You may use cardboard from grocery boxes, for these are usually just the right size. If you wish it to be a Walkie-Talkie, just make a fold in the board before putting on your flannelette. Now divide the flannelette on the board in half, and colour, with crayon, the top-half blue for blue sky, the lower part green for green grass. Now you are ready for your story, pictures, etc. Don't forget to mount your pictures on construction paper first, and then paste small pieces of flannelette on the back so that the pictures will stick to the flannel on your board.

This is so much fun for you boys and girls. Try it.

HOW TO MAKE PUPPETS WITH LIGHT BULBS

Materials needed: 100 watt light bulb, wax paper, paper towelling or newspaper, cold water paste, tissue paper, paints, yarn or steel wool, felt, cotton cloth.

Directions for making puppets:

1. Cover the light bulb with wax paper, being sure to cover all parts.
2. Use wallpaper paste, which is very inexpensive.
3. Put some cold water in a bowl and gradually add paste. Mix to a smooth consistency, or just about like cornstarch pudding.
4. Put one strip of white paper towelling or newspaper (6 inches long and 1 inch wide) in the paste, then paste over wax paper. Use about twelve strips and put on crosswise and lengthwise on the light bulb.

5. Let dry for at least two days, one week would be better.
6. Now put six more strips lengthwise and crosswise, smoothing out each strip. Let dry.
7. When dry, cut down from top of puppet through all the paper, twist out light bulb. Remove wax paper.
8. Now cover up long gap, using about six strips of paper. Be sure to cover all soft places or spots. Let dry.
9. Use tissue paper for eyes, ears, nose and mouth. Dip tissue in paste and place on head. Make the eyes, ears and nose big so that they can be easily seen from a distance. Let dry.
10. Now paint the face a very light brown, with a little orange in it. When it is dry, paint mouth and cheeks red, and eyes blue. Put eyebrows on with black paint.
11. The hair can be made of steel wool or yarn, or the head may be covered with pieces of felt for a Bible character.
12. Make a garment from cotton cloth, like the pattern below. Leave sufficient space for hands which can be made from construction paper. Sew the garment carefully to the puppet head.
13. Make up a play and use your puppet for the actor. Put one finger in the neck, another finger and thumb in the arms. This puppet can do all sorts of interesting things.

SCRAP BOOKS FOR HOSPITAL VISITORS

You will need construction paper for the cover and pictures and stories from magazines and Sunday School papers for your scrap books.

Fold the construction paper in half, to make the pages of the scrap book. Punch two holes in it, for a ribbon. Carefully cut out the pictures and stories, and paste them neatly into your scrap book.

* * * * * * * * *

LITTLE THINGS!

Oh, it's just the little homely things,
The unobtrusive, friendly things,
The "won't you let me help you" things
That make our pathway light.

And it's just the jolly joking things,
The "never mind the trouble" things,
The "laugh with me — it's funny" things
That make the world seem light.

So here's to all the little things,
The "done and then forgotten" things
Those "oh, it's simply nothing" things
That make life worth the fight!
(Selected)

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

SMITH'S BIBLE DICTIONARY

Many of our readers have been asking for just such a book as this one! It is the result of years of exacting research and study by the Author, Dr. Smith—a scholar who has specialized in the compilation of classical dictionaries based on the Greek and Roman Periods. This volume, of 786 pages with clear type, profuse illustrations and maps, is a condensation by the Author himself of his previous three-volume set, which was in itself a condensation of thousands of Articles which had appeared in histories, books and essays, and Commentaries. In every respect, it was planned to provide, in concentrated form, the greatest amount of accurate information and scholarship.

It is a new and complete Concordance, with 4,000 Questions and Answers on the Old and New Testaments, dealing with the many queries about people, places, customs, history, geography, and the textual content of the sacred Scriptures. Here is the Chronological Index to the Bible, and the history of the Books of the Bible; an analytical and comparative arrangement of words and passages; an explanation of the languages of the Bible, including Bible Texts, Ancient and English Versions; the Harmony of the Gospels; the Missionary Journeys of Saint Paul; information about the coins, the rivers, the birds and fishes, and the vegetable kingdom of that period in history. Over 100,000 references are included. It has been called "a one-volume religious library", for in this one book Dr. Smith has brought into focus the accumulated learning of the centuries, throwing a brilliant light on all important subjects mentioned in the Bible. This is a very handy reference book for ministers, teachers, speakers and writers, and of real educational use and value to all who possess it. Price $4.50.

JUNGLES AHEAD by Esther D. Horner

With all our Mission Studies for 1959-1960 concentrating on "Africa", this is a book which all young people will enjoy reading, and from which they will gain much true and reliable information about a continent whose people are trying to do in one lifetime what others have taken centuries to accomplish. The principal characters in the six true stories in this book are young men and women, chosen from the many African Christians whom the Author has personally known. They are all dramatic and compelling stories, in which are shown the different personalities; their background and social problems; their development in remote villages and in cosmopolitan centres, and their real capacity for spiritual growth and maturity.

"There are many jungles in Africa", says the Author in her foreword, "but not all jungles are forest, grass, sand, or city. There are the old unconquered jungles of fear and ignorance, tribal hatreds and colonial injustices, poverty and disease. For emergent nations, there are modern jungles—struggles for constitutions with promises of freedom that forever delay. There are also challenging new jungles of national politics, swift-changing and shifting—often new tyrants rising from within. Always, always in life, men find new jungles ahead!" The young Africans of these stories have proven that there is no jungle so dense that it cannot be penetrated with the Light that "shines in darkness". Price, cloth $2.95. Paper, $1.50.

THIS IS AFRICA SOUTH OF THE SAHARA By Newell S. Booth

This is an excellent 40-page booklet, filled with stories, poems, maps and pictures about what one reviewer calls "the most rapidly emerging region on earth" — Africa, that vast land about which we shall learn so much this year and next, as we read and study together. In this brief and concise presentation of the Africa of today, consideration is given to economic conditions; the political and social life; concerns of a Continent—power to benefit mankind; friction or harmony; freedom; the conflict for men's minds; the Protestant Church in Africa; spotlight on the future; and the relationship of Africa and North America. The Author, Bishop Newell Booth of the Methodist Church, has episcopal supervision for his Church in the Belgian Congo, and has won recognition on three continents as an authority in religious education among primitive people. Price, paper, 75c.

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THE GLORY OF THE GARDEN

"Oh, Adam was a gardener, and God,
who made him, sees
That half a proper gardener's work is
done upon his knees,
So when your work is finished you can
wash your hands and pray
For the glory of the Garden, that it
may not pass away —
And the glory of the Garden it shall
never pass away." (Selected)

SYNODICAL GIVINGS

January - April 1959

	1958	*1959*
British Columbia		
Alberta	1,000.00	1,000.00
Saskatchewan	244.31	
Manitoba	627.00	984.85
Hamilton and London	17,001.04	18,900.00
Toronto and Kingston	11,030.00	8,713.00
Montreal and Ottawa	5,900.00	5,700.00
	35,802.35	35,297.85

May 1959

	1958	*1959*
British Columbia	1,000.00	
Alberta	1,000.00	1,500.00
Saskatchewan	1,094.80	554.47
Manitoba	2,273.95	984.85
Hamilton and London	25,105.57	26,098.50
Toronto and Kingston	17,630.00	20,163.00
Montreal and Ottawa	11,400.00	10,700.00
	59,504.32	60,000.82

(Continued from page 5)

D. C. McLelland, M.A., of Trenton, conducted the Service of Worship, basing it on the story of the Tower of Babel and the 3rd Chapter of Revelations. "We who love our Church," he said, "ought to try to make the name Presbyterian a symbol for consecration to Christ, for true discipleship, and to elevate the meaning of the name. We are distinguished by the name Presbyterian, an honoured and respected name. 'The sin of our sign' lies in the fact that hundreds are using that name without attending that Church, or contributing to it in any way. Then there is 'the sin of our silence,' wherein we are in many cases strangely silent in the fight for right, both from the pulpit and individually. Selfishness, too, is a sin. People do not want the church to tell them what they should do for the glory of God. It sometimes seems in Church work, that many voices cause confusion—speaking of different aims and purposes, they create a modern Tower of Babel, instead of realizing that we are here to build steps so that our children can reach God. There is a remedy. Christ comes to the door of our hearts and knocks. When we allow Him to come in, it gives us the confidence that no door can remain closed to a congregation that has Christ in it."

The beautiful Solo, "The Holy City," was sung at the Evening Session in the Church, by Mrs. J. A. Newstead, President of Toronto and Kingston Synodical, to the organ accompaniment of Mrs. Harold Keefer, of Trenton, Vice-President of Council Executive. This was followed by the introduction, by Miss Frieda E. Matthews, of the Guest Speaker, Miss Ethel Chapman, of the Home Economics Services of the Ontario Department of Agriculture, who is known and loved, all over Canada, by rural and urban women alike, not only for the splendid books and articles she has written, but for her life-long interest in the work of The Women's Institutes. Miss Chapman speaking on "The Changing Pattern Coming Over Our Homes and Families," held her audience literally spellbound, and she has been good enough to permit your editor to publish that excellent and outstanding address in our September issue. We are very sure that you will enjoy every word of it and consider it indeed "a highlight" of that issue.

The "Big Event" of the day, however, came at the close of that Evening Meeting, when a real Surprise Party was held in the School Auditorium, in honour of Miss Nellie Smith, former Accountant and Assistant to the Treasurer, who had not missed an Annual Council Meeting in the past 34 years, and will be leaving the service of the W.M.S. at the close of this year. Lovely baskets of Spring flowers stood in all the windows, and the tea-table was beautiful with a lace cloth, silver candelabra and graceful floral centrepiece. Mrs. A. Glenn Thompson, President of Council, Mrs. W. R. Adamson and Mrs. J. G. Inkster, Past Presidents, Mrs. I. G. Sinclair, Treasurer, and Mrs. R. A. Davidson, received with the Guest of Honour. Mrs. Thompson and Mrs. Inkster spoke briefly and Mrs. Sinclair in a clever little address presented to Miss Smith, a gift-cheque on behalf of the W.M.S., after which Mrs. Adamson, who was on the Committee which first asked Miss Smith to come into our service, pinned a corsage of red and white roses on Miss Smith's shoulder. Miss Frieda Matthews, Chairman of the Office Committee, in her presentation, stressed the gap left in our office staff by Miss Smith's resignation. Miss Smith, in her happy reply thanked the members of W.M.S. for the lovely gift and corsage, and said "I am not leaving the Women's Missionary Society, you know—because that is part of my very life!" She said she was glad to see present three of the Treasurers with whom she had worked, and felt that she had been privileged to have worked with, and for, the W.M.S., and if she had her life to live over again, she would wish it to be with the W.M.S. She especially expressed her appreciation that her two sisters had been invited to come from Toronto to share in this happy occasion, which "for me," she said, "has been such a great surprise and joy".

At the Wednesday morning session, Mrs. A. S. Curr, Chairman of the National Committee opened the presentation of the Department of National Missions, and Miss Frieda E. Matthews, Director of National Missions introduced the Regional Workers on her Staff, each of whom spoke on her particular field of work. Mrs. G. P. Louie, of Montreal, outlined her work with Chinese newcomers, and told of her 17 years of work at the Chinese Mission and Community Centre in Montreal; seven years in Victoria and eight years in Vancouver, B.C. Honouring her 32 years of service as a mission worker with the W.M.S., Mrs. A. Glenn Thompson, President, presented to Mrs. Louie, on behalf of the Society, the Long Service Pin of the W.M.S. Elsewhere in this issue, you will read the full account of this interesting National Presentation, and also that of the Organization Department, under the Chairmanship of Miss Ellen V. Haw, which, with its African costumes and music, was most effectively presented, and planned by Miss Louise A. Reith, Director of Organization.

Mrs. G. R. Pye, Chairman of the Publications Committee, chaired an informal meeting of the Committee, when members considered the answers received from a Questionnaire sent out concerning the Glad Tidings and the Literature Displays. Mrs. E. P. Pitt, Assistant to the Director of Publications, demonstrated what happened in entering the name of a new subscriber during the six weeks before it could be finally entered on The Glad Tidings Mailing List in the hands of the printer. The Director of Publications and Editor of The Glad Tidings, Mrs. Arthur J. Cherry spoke on the production and circulation of the official W.M.S. magazine, and stressed the many ways the contents could be used each month to educate and inform all members of the work being done at home and overseas, and in helping to plan and direct Auxiliary programmes. Mrs. J. M. Burnett, Chairman of the Public Relations Committee, also a part of the Publications Department, spoke briefly on the subject of press releases.

Miss Ellen Haw, Chairman of the Anniversaries Committee, reported the study made during the year relative to the celebration in 1964 of the 100th Anniversary of the first W.M.S., and the 50th Anniversary of the present Society, and outlined suggestions which included an increase in every area of work, and membership; special projects undertaken over and above the budget; and sister organizations in Canada and U. S. being invited to participate in these important Anniversary celebrations. Mrs. D. F. Hazell, Chairman of the Overseas Committee, told of the re-opening of the Women's Training School in Formosa; the entrance of seven graduates from the Boys' School to the University; of over 4,000 out-patients in one year treated at Jobat Hospital and 4,500 patients coming to medical Clinics in the hospital at Jhansi, India. Miss Mary Whale, Director of Overseas Missions, introduced the four Overseas Missionaries, home on furlough, who told of the work and needs on the various fields — Miss Dorothy Douglas, teaching at the Girls' Middle School in Tamsui, Formosa; Miss Edith Magee, of the Helen McDonald Memorial School in Jhansi, India; Miss Isabel Taylor of Formosa, a teacher of music, and now working with a Committee of the Formosan Presbyterian Church to develop a new Formosan Hymnal; Miss Ida White, Reg.N., home on her first furlough from India, where she works with the mobile medical unit in the Bhil field. Miss Ada Adams told of her recent visit to the World Council of Christian Education at Tokyo, Japan, and of her attendance at the 50th Anniversary of the Korean Christian Church in Japan. Miss Whale, in closing, issued a real challenge to the W.M.S. to meet the need and the opportunities for more workers in all the Overseas Fields.

And that night, in the Church Auditorium, the Rev. Professor Donald V. Wade, M.A., Ph.D., drove the same message home, with all the authority and emphasis of his personal observations on a recent tour of Formosa and the Far East. Graphically portraying the appalling need, and our own ignorance and oblivion to it, Dr. Wade concluded his compelling address, with this appeal, "What can we do? We can go about our daily tasks with the people of the world in mind, rejoicing that we all belong to God. We can live a total Christian life. We can commit ourselves to God, and ask for one thing — a big heart and a burdened heart of love, and we can pray for an understanding vision of the world and its God!" The Rev. J. Deane Johnston, M.B.E., M.A., D.D., Chairman of the General Board of Missions gave the Devotional Service, and introduced the Speaker, who was thanked by Miss Mary E. Whale, B.A.

On Thursday morning the Estimates for 1960 were presented by Mrs. I. G. Sinclair, the Treasurer, who said, "Christianity today faces communism, antagonism and atheism. The need for a thinking well-informed laity, accepting and acting upon the principle of stewardship has never been as great. If our Church is to be the vital, real and visible expression of Christianity that it is supposed to be, there must be, on our part, an acceptance of individual responsibility as found in the early Church. We are judged as we go into action for the Lord. The Church is honoured, or otherwise, every time we speak. We cannot expect yesterday's dollar to do today's job. Our Society has been praying for new workers to be raised up. We have them ready, if we can support them. We must not be known as a Society of little faith. Most workers salaries are inadequate. Dedication is not enough. Our workers should be assured of comfort and a decent standard of living. This will mean increased prayer, increased interest, and increased financial support for the mission of the Church. Is this not the desire that consumes each one of us?"

Each of the Executive Directors then spoke to the Estimated needs of their own Departments — Miss Frieda E. Matthews for National Missions; Miss Mary Whale for Overseas Missions; Miss Louise Reith, for the Organization Department; Mrs. Arthur J. Cherry for the Publication Department and Miss Myrtle Rose explained the Administration Estimates. A total Estimate for 1960 of $382,195.00 was unanimously accepted by the assembled delegates — $362,695.00 for the established needs and commitments, and $17,500.00 for new work in National, Overseas and Organization outreach. At this closing session, Mrs. S. V. A. Gordon, when she had completed the Report of the Courtesy Committee, surprised President, Mrs. A. Glenn Thompson with the presentation of a beautiful corsage, a spontaneous gift from the delegates present from all the Synodicals visited by the President on her recent cross-country trip, in appreciation both of her presence and her helpful messages. "We all felt," said Mrs. Gordon, "that she was just one of us!"

Mrs. E. H. Johnson presented the Nomination Committee report and Mrs. A. Glenn Thompson was elected to a third Term as President. The Rev. R. D. MacLean conducted the Installation of Officers for 1959-60. So came the 45th Annual Meeting of the W.M.S. to its closing, with much accomplished, and much planned in all Departments for the year ahead. Grateful appreciation was expressed on all sides for the delicious daily Luncheons served by the different Groups of the Church, and the Afternoon Teas, which were so welcome a break in the busy afternoon programmes. "It has been a *good* Council Meeting," one heard on every side, "warm with fellowship, co-operation and member-participation; filled with interest and information; and with a worth-while objective for our members to accept and undertake with earnest prayer!"

THROUGH THE SOCIETY

BRITISH COLUMBIA

MISS ANNIE O. ROBSON,
SUITE 5,
2255 W. 40TH AVE.,
VANCOUVER 13, B.C.
PRESS SECRETARY

KAMLOOPS-OKANAGAN PRESBYTERIAL — At a recent meeting of the W.M.S. Auxiliary, the ladies of St. Andrew's Presbyterian Church, *Armstrong*, B.C., honoured Mrs. J. F. Forbes of *Adelaide, South Australia,* who has been a faithful member of the Society during her visit in *British Columbia* this past year.

Miss Lily Simpson of *Jobat* spoke to the congregation one evening of her work on the mission field, and the T.B. ward now being built. Films were shown of the people, and the Mission Work. The free-will offering was given to Miss Simpson for the purchase of furnishings for the new ward.

The W.M.S. Auxiliary assisted at the Sunday School party in the Easter Holidays, and served supper to the children at the conclusion of the afternoon.

WESTMINSTER PRESBYTERIAL—The Afternoon Guild of Whalley Presbyterian Church, *North Surrey,* held their Thankoffering Meeting with the President, Mrs. Jack Dornan, conducting the meeting and leading the devotions. Mrs. Alex Aicken, program chairman, introduced the guest speaker, Mrs. John Con, of the Chinese Presbyterian Church, *Vancouver,* who spoke feelingly of some of her own experiences. A quartette from the Dutch Reform Church provided special music, which was much enjoyed, and a social hour followed.

Mrs. M. Magee, President of St. Aidan's Presbyterian Church, Senior Auxiliary of the W.M.S., presided over the Spring Thankoffering Meeting, when Mr. A. C. Aicken of Whalley gave a most interesting and informative talk on the Indian Reservations in *Manitoba* and *Northern Saskatchewan,* and of the attitude of the white man towards those of other nations.

At a special meeting of Mount Pleasant Auxiliary of the W.M.S., Captain Leslie presented a film showing mission work done in *Vancouver* under the auspices of the Harbour Light Mission. Captain Leslie was accompanied by several singers who also took part in the service.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL — The Goforth Evening Group, and the Afternoon W.M.S. Auxiliary of Knox Church, *Calgary,* held a joint Easter Thankoffering meeting on a Sunday evening, with Mrs. T. G. LaRose presiding. The devotional period was taken by Miss M. Alexander, and the offertory prayer by Miss Jean MacKenzie. Miss Maureen Doherty sang "All in the April Evening." The Anthem by the choir was "O Come to My Heart, Lord Jesus." The Rev. Mel. Halverson, who had just completed a world tour covering over 34,000 miles, when he interviewed the Aga Khan, the Crown Prince of Jordan, and other leaders, spoke on "What the People of the World Believe." He pointed out that Communism has more appeal in *Canada* and the *U.S.A.* than in countries such as *Africa* and the *Middle East*.

RED DEER PRESBYTERIAL — *Olds* Auxiliary of the W.M.S. had Mrs. C. J. Puzey, Synodical Literature Secretary, as guest speaker at a recent meeting. The President, on behalf of the group, presented a life Membership Certificate and pin to Mrs. T. E. Roulston.

MANITOBA

MRS. R. A. DAVIDSON,
315-12TH ST.,
BRANDON, MANITOBA.
PRESS SECRETARY

BRANDON PRESBYTERIAL — At the Thankoffering Meeting of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Brandon,* Mrs. George Bain conducted the Devotional Period, taking as her theme, "The Cross of Calvary and the Empty Tomb." Mrs. H. Allan and Mrs. S. Bride sang a duet, and the guest speaker, Mrs. R. Cochrane, gave an interesting address, illustrated with slides, on the training and teaching of the Indian children at Birtle School, and their many activities. Mrs. A. Johnston gave the Offertory Prayer, following which was a Solo by Mrs. J. Inglis. Mrs. C. Kelly thanked the Speaker on behalf of the Auxiliary.

SUPERIOR PRESBYTERIAL — St. Andrew's Presbyterian Church Senior Auxiliary of the W.M.S., *Fort William,* Ontario, and all of Superior Presbyterial, mourn the loss of a most faithful W.M.S. worker in the passing of Miss Jean Stevenson. Called from our midst very suddenly on May 5th, her death leaves a void which will not be easily filled. At the time of her death, Miss Stevenson was Recording Secretary of St. Andrew's Evening Guild, and she spent a great many years in office, both in Superior Presbyterial, and the Manitoba Synodical of the W.M.S. For many years she also served as a member of the *Lakehead* Girls' Work Board, as well as in other Organizations within the City. Her death is a great loss to St. Andrew's Church, *Fort William,* and to the work of the W.M.S. as a whole.

WINNIPEG PRESBYTERIAL — At a special Sunday Evening Service in Calvin Presbyterian Church, *Winnipeg,* the Rev. J. Dean Smith, Minister, conducted the Order of

Service for the Affiliation Service of the C.G.I.T. with the W.M.S. Seven girls took part in the programme, which was concluded by repeating the C.G.I.T. purpose of the Group, which is under the leadership of Mrs. J. Dean Smith. The President of the W.M.S. Auxiliary, Miss E. Whittaker, paid tribute to the C.G.I.T. and their work, and to the purpose for which the C.G.I.T. stands in the Church.

Under the leadership of Miss Elsie Miller, Children's Secretary for *Winnipeg* Presbyterial, who had attended the W.M.S. Training School in *Regina* last year, a "Workshop" for C.O.C. and Explorer Leaders was held in First Presbyterian Church, *Winnipeg,* in March. Mrs. F. Lloyd Jones, Presbyterial President was present and a good attendance of Leaders was recorded.

The group was divided into three sections — the first section, led by Mrs. Dean Smith, told of the Presbyterian Blue Van, and a diorama was made. The second section, led by Miss Jessie McDonald and Mrs. Kirk MacDonald, made a picture illustrating a family coming to *Canada* from *England;* the third section, led by Miss Elsie Miller, made a mural telling of a *Korean* family coming to make their new home in *Canada.* After the "Workshop," games were conducted by Mrs. Dean Smith, Regional Secretary, and a Social Hour was enjoyed at the close of the meeting.

At the Thankoffering Meeting of the W.M.S. Auxiliary of Calvin Presbyterian Church, *Winnipeg,* the President, Miss Elizabeth Whittaker, presided, and the meeting was held in the Church. Members of Sister Churches gave the Devotional — Mrs. Summers of Sparling United Church, and Mrs. Nuttal of St. Thomas Anglican — and greetings from *Winnipeg* Presbyterial were brought by the President, Mrs. F. L. Jones. The C.G.I.T. Junior Choir and the Explorer Group joined in a musical selection, and members of the Auxiliary presented a broadcast "We Share in the World Mission Overseas." The Rev. Fraser Dunbar, of First Presbyterian Church, showed pictures of living conditions among the Koreans, which he had seen while on an important mission in *Japan,* and also spoke of the Campaign for the building of the new Deaconess Training School in *Toronto.* Refreshments were served at the close of the meeting by the conveners, Mrs. P. McIntosh and Mrs. A. Campbell.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONTARIO.
PRESS SECRETARY

Hamilton and London Synodical convened in Knox Church, *Goderich,* for its annual meeting. In the absence, through illness, of the president, Mrs. W. C. Wheaton, the past president, Mrs. A. Hamilton, presided at all sessions. The theme "The Way — The Truth — and The Life" was brought out in devotions by Rev. R. G. McMillan, Rev. D. J. Lane, Rev. D. L. Elder, and Rev. W. McClean. Mrs. A. S. Curr, Supply Secretary on Council Executive, gave very helpful suggestions for the auxiliaries, and clearly presented the need which can be met only if we are generous with supply money.

Wednesday afternoon the speaker was Mrs. A. Glenn Thompson, Council president. Her subject was "Power in our Witness." She said that only as each one does her part, using her God-given power, can the utmost be accomplished. The address given by Prof. D. Wade of Knox College at the evening session was inspiring and challenging. He spoke of the great poverty among Eastern people; of the waking to life of religions that have been more or less dormant; and the urgent need for Christians to give to Missions its rightful place. He said, "If you are not a missionary, you are a mission field."

Thursday morning a talk prepared by Mrs. Wheaton, entitled "Nevertheless," was read by Mrs. Hamilton. She said reports for 1958 were encouraging — nevertheless — we were a long way from perfection. Rev. G. L. Douglas of *Woodstock,* Moderator of Synod, installed the officers for the coming year.

The hospitality shown the delegates by the members of *Huron* Presbyterial, and particularly those of the *Goderich* Church, will be remembered for a long time.

BRUCE AND OWEN SOUND PRESBYTERIAL—The Presbyterial Annual meeting was held in the recently renovated lovely St. Andrew's Church, *Chatsworth.* Mrs. F. Piper of *Southampton* presided. Encouraging reports were presented at the morning session, and an enjoyable lunch was served at noon. In the afternoon Mrs. J. K. West of *St. Thomas* gave a fine address on "Being an Enthusiastic Christian." Mrs. C. E. Fisher of *Burgoyne* presented the slate of officers, and these were installed by the Rev. H. G. Funston of *Paisley.*

CHATHAM PRESBYTERIAL — *Ridgetown* C.O.C. under the leadership of Mrs. Tunks entertained the *Mount Zion* Senior Auxiliary.

The Alexander Bartlet W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Windsor,* had the pleasure of hearing Mrs. Allan R. Turner, wife of the American Vice-Consul, tell some of the impressions which the Chinese women made on her during her residence in *China.* At St. Andrew's Senior Auxiliary, Mrs. McAlpine stressed the importance of Christian Literature in offsetting the spread of Communism.

HAMILTON PRESBYTERIAL — Honorary membership pins were presented to Miss Beatrice Bunton and Mrs. R. J. Harrison for devoted service in the Jean Gordon W.M.S. Auxiliary of St. Paul's Church, *Nelson.* Guest speaker was Mrs. W. E. McCutcheon. Mesdames Wm.

Leslie, Edgar Marshall, and Allan McPherson, took part in the programme. An In Memoriam Certificate was presented by Miss Grace Buttrum at a meeting of the Evening and Senior Auxiliaries of McNab St. Presbyterian Church, *Hamilton*. This was in memory of Miss Milne who had sacrificially devoted over 70 years to the work of the W.M.S. Miss Mae Walker, Anglican deaconess, spoke of her work among the *Japanese* in the West, and here.

Mrs. Donald Munro presented 6 girls with affiliation badges at a meeting of the W.M.S. Auxiliaries in St. John Presbyterian Church, *Hamilton*. Mrs. Robt. Inkster is C.G.I.T. leader, and, for the affiliation service, Shirley Keneski and Gail Stevens presided, with Carolynne Longley at the piano. The Rev. Donald Neil was guest speaker.

LONDON PRESBYTERIAL — Guests at the *Ailsa Craig* W.M.S. Auxiliary Thankoffering Meeting were from the Anglican, Baptist, and United Churches in the village, and from *Beechwood* Presbyterian Church. Mrs. James Duncan of *London* spoke of her work in *India* with the Dr. Graham Homes. She also showed slides.

Mrs. John Aggerholm and Mrs. J. D. Tunks were honoured with Life Memberships, by St. John's Afternoon Auxiliary, *Rodney*.

SARNIA PRESBYTERIAL — Mrs. D. Ritchie's topic was "The Three Marys of the Bible," at a meeting of the W.M.S. Auxiliary of Paterson Memorial Church, *Sarnia*. This Society recently held a tea in the tastefully decorated Youth Centre of their Church.

The Auxiliary Presidents, and Executive, of Sarnia Presbyterial held a Spring luncheon in St. Matthew's Church, *Sarnia*. Forty ladies attended.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO.
PRESS SECRETARY

ALGOMA PRESBYTERIAL — Dinner, prepared by the Men's Club of Westminster Presbyterian Church, *Sault Ste. Marie,* preceded the Annual Meeting of this Presbyterial, at which Mrs. Hugh Campbell presided. The Moderator of *Algoma* Presbytery, the Rev. J. R. Duke, conducted the Worship Service. Tribute was paid to the late Mrs. John Nixon, Life Membership Secretary for *Algoma* Presbyterial for several years, who had also given her services as Pianist and Organist. All Secretarial Reports showed progress in all Departments. Mrs. J. H. Williams was Soloist, and Mrs. Donald McLean was Organist for all Sessions. Presbyterial officers were installed by the Rev. J. H. Williams, Moderator of the Synod of *Toronto* and *Kingston*.

St. Paul's Mavis Reoch, and MacKay, Auxiliaries of the W.M.S. met together in the Manse of St. Paul's Presbyterian Church, to hear Miss

Madeline Tolley present the French Protestant educational situation. Miss Tolley has been a teacher, until recently, in a Baptist French Protestant School in *Quebec*.

Miss Betty Agnew presented the W.M.S. pin to her mother, Mrs. Charles Agnew, who was honoured with a Life Membership by the Grace Stone Auxiliary of the W.M.S. of Westminster Presbyterian Church, on the completion of three years as President of the Auxiliary.

GUELPH PRESBYTERIAL—Over forty attended the 10th Anniversary of the Mildred Gehman W.M.S. Auxiliary of Knox Presbyterian Church, *Galt,* when President Mrs. Roy Johnston occupied the Chair and introduced the Guest Speaker, Mrs. S. Gowdy. Her subject was "Using the Talents God Has Given Us."

The Iris Errey W.M.S. Auxiliary of Central Presbyterian Church, *Galt,* observed its 25th Anniversary in April, when 75 members, former members and friends, were present. Among these was Mrs. Arch. Hunter, of *Burlington,* who first organized this Auxiliary. Miss Nellie Smith, Assistant to the Treasurer, on Council Executive, *Toronto,* spoke on the verse "Let us arise and go hence," and presented an earnest challenge for renewed effort and zeal for our missionary endeavour.

NORTH BAY PRESBYTERIAL — The Ruby Walker W.M.S. Evening Auxiliary of St. Andrew's Presbyterian Church, *Huntsville,* welcomed about 150 guests, of all denominations, at the celebration of their 8th Anniversary, when President, Mrs. Lorraine Houser presided, and Mrs. Ernie Haight was soloist. The Guest Speaker, the Rev. Edward Bragg, of *Aurora,* showed coloured slides of his work in British Guiana, where he served for ten years. Lunch was served at the close of the evening.

Mrs. G. R. Burnside, President of the Jeannie Burnside L.A. — W.M.S. Group of *Massey,* Ontario, welcomed some 45 women, representing the five Protestant Churches of *Massey,* to a recent meeting, when the Rev. R. J. and Mrs. Con, of *Sudbury,* were Guest Speakers. Mr. Con gave an interesting address on the life and customs of the Chinese people, and a number of Chinese articles were on display. A Question Period followed, the answers to which gave much information on the cultural and religious life of the Chinese. A Social Hour at the close of the Meeting was thoroughly enjoyed by everyone.

EAST TORONTO PRESBYTERIAL—The Women's Missionary Society (W.D.), and Cooke's Presbyterian Church, *Toronto,* lost a devoted member and earnest worker, of many years' standing, in the death of Mrs. James Anderson, in her 95th year. Mrs. Anderson, in her long and busy life, filled many offices in the Society with distinction, in her own W.M.S. Auxiliary and Church, and also in Presbyterial and Synodical positions. Her memory is treasured by many, and honoured by all who knew her.

MONTREAL AND OTTAWA

Miss Flora Nugent,
316 Sydney Street,
Cornwall, Ontario.
Press Secretary

BROCKVILLE PRESBYTERIAL — The Senior W.M.S. Auxiliary, and the Individual Responsibility Auxiliary of the W.M.S. held their joint Spring Thankoffering Meeting in First Presbyterian Church, *Brockville,* when Mrs. Paul Rumball, newly-appointed Presbyterial President, was Guest Speaker, her subject being "Problems and Props Encountered By Missionaries." Mrs. Rumball stressed the loneliness and language problem first met by the missionary, followed by the joy and satisfaction derived in gaining the love of the people, and the saving of souls.

Guests were present from *Westport, Prescott,* and *Lansdowne*. Mrs. Latimer, President of the Individual Responsibility Auxiliary, presided, assisted by Mrs. J. Imrie, President of the Senior W.M.S. Auxiliary, and the Offering was dedicated by Mrs. Gates. Mrs. Campbell thanked the Speaker and Mrs. Lawson closed the meeting with prayer. A Social Hour followed.

At the Annual Easter Thankoffering Meeting of the W.M.S. Auxiliary of St. Paul's Presbyterian Church, *Caintown,* the President, Mrs. A. Fortune, conducted the Service of Worship, and Mrs. J. Riddell, of *Cardinal,* Secretary for Senior Auxiliaries, gave an inspirational message on the personal responsibilities of each W.M.S. member. The Rev. Paul and Mrs. Rumball, former Missionaries, showed slides and told of the Mission work being done by the Presbyterian Church among all the nationalities throughout *Canada.*

QUEBEC PRESBYTERIAL — The Annual Meeting of the *Montreal* and *Ottawa* Synodical was held in St. Andrew's Presbyterian Church, *Quebec City*. Guest Speakers were Mrs. Glenn Thompson, President of the Women's Missionary Society, W.D., and Mrs. A. S. Curr, Supply Secretary on Council Executive, who spoke on Overseas and National work. Mrs. F. R. Duminy, *Ottawa,* President of the Synodical, presided at all Sessions, and the Secretarial Reports portrayed active and consecrated work done in the past year. There was a registration of 16 Synodical Officers, 6 Presbyterial Presidents, 27 delegates, and 7 visitors.

In Bethany Church, *Milan,* a week of Vacation Bible School, under the Board of Christian Education, was conducted by Miss Frances Clark. Three Evening Sessions, held in *Scotstown* High School were devoted to a Sunday School Teachers' Training Course, and were well attended by Sunday School Teachers from *Lake Megantic, Milan* and *Scotstown*. One evening, teen-agers met in the home of Mrs. C. Morrison, *Lake Megantic,* for discussion, and on the final night, members of the W.M.S. Auxiliaries met with Miss Clarke, and had an interesting evening with a film, a Quiz, and discussions.

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The Glad Tidings

SEPTEMBER
1959
VOL. XXXV

MILLER SERVICES

They must be men of faith, who plant the seeds;
Reap golden harvest; watch the fruitful sod;
Plough rich brown soil; watch season's growth return;
These men who till the earth — they see the miracles of God!
L. M. C.

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THE HOME AND FAMILY IN THESE CHANGING TIMES

by MISS ETHEL CHAPMAN

(The following article is a condensation of the outstanding address given by Miss Ethel Chapman, the Guest Speaker, at the Tuesday Evening Meeting of the Annual Council Meeting in Belleville, which she has kindly given us permission to use in The Glad Tidings. Those who filled the Auditorium of St. Andrew's Presbyterian Church that night greatly enjoyed, and were keenly interested in, this thought-arousing address, and we are happy indeed to now be able to present this same opportunity to all our readers who were not with us on that occasion. Miss Chapman, of the Home Economics Services of the Ontario Department of Agriculture, is well known also as an Author and Editor; for her long-time interest and work, through the Women's Institutes, among the rural women of Canada; and is much in demand as a speaker. When you read this, she will be in Edinburgh, attending the Annual Conference of the Associated Countrywomen of the World.)

I believe we could agree that the better we come to know the Bible, the more we are impressed with its timelessness. As the Rev. Francis E. Vipond says: "The message of the Bible comes in a temporal context, but the message is the voice of God, speaking out of the timeless into time. The context is dated, but not the message."

This is nowhere more evident than in the picture of the sphere of woman, as we have it in the Book of Proverbs. Then, as now, a virtuous woman "looked well to the ways of her household, working willingly with her hands". Even with all our modern labour-savers — and if every woman had them — I believe the mother of a growing family, who tries to meet all their needs, is about the hardest-worked person I know. There is a danger that we may take this too much for granted. There is a danger, too, in these days of transition from home-making to careers for women, that we under-rate what the woman does who takes care of a home and family. One writer puts it this way —

"Look around you. You will see the wives in the houses, as well as the men on the planks of peril. Blessed are they who find poetry in the white and purple heather, the yellow gorse, the hills ranged in a blue line, the sparks of light that dart from the hastening stream. Blessed are they who find poetry in women's hands, and in the love which scrubs and brushes and polishes; and washes and mends and sews; and darns and cooks and adorns; and plans and suffers and aches; and hopes and fears and believes; and serves and makes ends meet — and tires not, so long as strength holds out — and toils till the sky glimmers with stars, and till the winds of the night blow over the far, far sea, and there is a hush and a sob and a remembrance — and the graves of mothers are green."

We read that the virtuous woman's "children rise up and call her blessed, her husband also" — that is, she creates happy relationships in her family. "She openeth her mouth with wisdom, and in her tongue is the law of kindness" — she is intelligent, and informed, and charitable in her opinions, and, I take it, understanding, tactful and compassionate with her own.

"She considereth a field and buyeth it. She is like the merchant ships; she bringeth her food from afar" — that is, she knows something of economics at home and abroad. "She reacheth forth her hand to the poor and needy" — she has a sense of social responsibility. Finally, the writer tells us she is "a woman who feareth the Lord",—she has a religion that seems to motivate her whole life into ways of usefulness, goodness and beauty.

This is, of course, primarily a commentary on the woman with a home and family — not a woman whose responsibilities lie in some other line of work. But I feel, as Church women, we're justified in taking a look at the home, and its place in the Christian way of life, particularly in these days of social change, when so many influences are threatening things in family living which some of us consider very precious, and important to the whole of living.

In Home Economics, we have a definition of a good home which duplicates rather closely the standards given in Proverbs This definition says — "the satisfying home is economically sound; physically healthful; mechanically convenient; artistically satisfying; mentally stimulating; morally wholesome; socially responsible; spiritually inspiring; founded on mutual affection and respect."

We say — "the satisfying home is mechanically convenient" — we do want running water and bathrooms, central heating, and power washing machines, but the wave of home improvement that has swept the country brings one danger with it — the danger of people coming to think that a home can be built on gadgets! Often, the gauge for measuring what we call our "standard of living", seems entirely material — the number of rooms in the house; number of electrical appliances; number of cars per family. We all know that a home could have a high rating along these lines, yet have a low standard morally, socially, esthetically and spiritually! When we say "artistically satisfying" we do not mean that it should be furnished without a mistake in style or period. We would give more credit to the woman who can take the furniture "wished on her", through one circumstance or another, and make something pleasing out of that. We would be interested in the kind of music, and the pictures — not for their sophistication, but for their beauty and meaning. And we wouldn't care about the architectural design of the house, or the landscaping of its grounds, so long as a man coming home at night could say — "Oh, for the gate, and the locust lane. And dusk, and dew — and home again!"

"The virtuous woman openeth her mouth with wisdom." Her home is "mentally stimulating". What do we talk about around our family dinner tables? The neighbourhood gossip — the heaviness of our work — the disagreeableness of our weather? Or does our conversation come from active, interested minds, stimulating each other to think, and feel, and perhaps to come through with the humour and repartee that mean so much in family life? To what Radio Programmes do we listen? Do we know how to use television for high class entertainment — even for education — or do we just sit and watch it, whatever comes? And what about books? We know that the reading habit begins with children. Most of us have read, too, Strickland Gillilan's poem — tribute to "The Reading Mother" —

"You may have tangible wealth untold,
Caskets of jewels, and coffers of gold.
Richer than I you can never be —
I had a Mother, who *read* to me!"

What some parents do not realize is that unless a child gets into the reading habit *as* a child, when he goes to High School, he is going to have difficulty trying to study history, or literature, or anything in the way of philosophy, or even some branches of science.

Maybe we need some special reading for ourselves, too! We're hearing something these days about "education for privacy" — presumably, that is the sort of education that makes us good company for ourselves, though, of course, it does not stop there. Anything that makes us more understanding, more interesting, is bound to rub off a little on the people around us. Certainly, a mother's education is pretty sure to reach through to her children. So maybe we should consider some planned reading for ourselves — getting our Librarian to help us make out a list of something good in biography; natural science; books about Canada, and other countries; something in sociology, as well as good fiction and poetry. And, of course, you get some excellent literature in your W.M.S. Study Books. In Women's Institute Courses on Citizenship, I have heard them quoted, again and again. William Lyon Phelps has said — "if every home had but four books — the Bible, Pilgrim's Progress, a really great biography, and a good anthology of poetry — and if both parents and children would read them and talk about them, we could stamp out the taste for cheap literature in one generation."

We can never get away from the social influence of the home, because of its personal touch. The family, in a socially responsible home, are good neighbours. The children learn early that "the strong shall bear the burdens of the weak". Because their father and mother feel a concern for the old couple — or the old person left alone — they, too, begin to feel a sense of responsibility for the old folks. Because, regardless of race or class, people are welcomed to a home, the children of that home grow up without race or class prejudice. The home is also the place where we get our first lessons as citizens of the community, the nation, and the world. We say that we want a democratic society, where special value is set on the individual, and each man is free to think for himself; and all the time our education, our institutions, our popular opinion, is urging us to "conform" — to be like everyone else! Now, if no one dares to think ahead of the crowd, when will we have another Abraham Lincoln, or Elizabeth Fry; David Livingstone or Madame Curie — or the leaders in our own community who have had the courage to make life better by doing what has never been done before?

Have you ever known of a girl coming home from school, angry at some injustice she has seen, and determined to do something about it — only to have her family tell her to calm down, that she cannot change such things, and she will only make herself unpopular if she does? The idea being that to be unpopular is about the worst fate that could happen to a girl! This girl may have been born to be a crusader for good causes. If she is discouraged in this, she'll not only be unhappy, but we'll all be losers, because we need such people, badly.

Our *satisfying* home is "founded on mutual affection and regard" — the one veritable problem, that of human relations. Of course, these relations must begin in the family, and there isn't a woman who doesn't know that good human relations in her family mean more to her, and to the family, than any material thing; that they can make the hardest experience bearable, and smooth away the ordinary little annoyances. There is a homely little poem, by Mary Bell Holden —

"Elgin Bates remarked one day
To Mrs. Bates, 'I like the way
You fix your hair! It gives you height;
It makes you look, somehow, just right!"
Alice Bates had feet that ached;
The baby at that moment waked
With fretful wail. An ironing waited,
A churning, too — but now, elated
By such warm thoughts as 'Elgin thinks
I'm pretty yet!', two glowing pinks
Bloomed in her cheeks. She ironed and churned,
And lo — her feet no longer burned!"

Just a little everyday miracle, that every woman understands! Why do some families have such a good time together, while others seek elsewhere for companionship, beyond the normal reaching-out for friends? What gives a family the spirit that compels them, when misfortune comes to one, to stand up and take it together, like a square of Gordon Highlanders — while others have their jealousies and self-seeking, even their family feuds? Why will some middle-aged men and women cross the continent to spend Christmas with an old father or mother, not out of a sense of duty, but because they still enjoy that parent's company? Why do some individuals shrink from the ordinary stresses and strains of life, while others meet far harder tests, with confidence and courage? Why are some people outgoing and friendly, while others are withdrawn and suspicious? Why are some men's ways in tune with the laws of society, while others resent authority and outwit it if they can?

It may be only part of the answer to say that these individuals were so conditioned in their childhood, but it has been pretty well proven that many men and women live unhappy, maladjusted lives, because of the way their childhood went. And to help parents, who would like to know what they can do to set their children's feet in right and happy ways, the Department of National Health and Welfare has published a set of informative and readable pamphlets on Child Training, to be given, free for the asking, through the Provincial Departments of Health. Residents of Ontario, for instance, would apply to their local Medical Health Officer, Publications Branch, Ontario Department of Health, Parliament Buildings, Toronto. I have often thought that these would make good study material for Couples' Clubs, in Churches.

The woman in Proverbs is "a woman who feareth the Lord". The satisfying home is morally wholesome and spiritually inspiring. I think all will agree that any home, even the most under-privileged, should try to live up to the rules of the Ten Commandments. And that the best homes should go farther, into the realms of the unenforceable regulations which require that we "love our neighbours as ourselves", and are ready to go the second mile in our dealings with them. That is not so easy to do, of course. Even the Ten Commandments have different interpretations by different people!

No doubt you are resolved to see that your children get the good religious instruction that your own Church gives — that, too, is important. But it will not necessarily give them what they'll need to meet temptation and heartbreak, and suffering, in all the hard places where you cannot go with them. In "Adam Bede", you may remember this about the unfortunate little girl, Hetty — "Hetty had learned the catechism, been confirmed, and gone to Church every Sunday; but for strength in life, or trust in death, had not acquired a single Christian principle, or Christian feeling." That *can* happen. But the other day I came upon an article by Dr. Harry Emerson Fosdick, on "Being Good Without Trying". It is a provocative title. You can read a lot into it yourself. It gave a picture of people who labour painfully at "being good", and others who just seem to be good without effort, because goodness is attractive to them. And Dr. Fosdick added, "Some of us had mothers like that!"

It is a powerful thing a mother does when she makes goodness attractive; when she creates a family life that gives her children some idea of what Infinite Goodness and Infinite Love can be; when this good life has a warmth, even a sort of gaiety about it. We have a definition of it in Dr. Moffat's interpretation of a passage we all know — "Love is very patient, very kind. Love knows no jealousy — is never rude, never selfish, never irritated, never resentful. Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."

We have a rather unique evidence, through a secular enterprise, that some influence, both the Church and the Home, is having its effect in the religious interests of young people. Every year, the Ontario Government gives a trip to Britain to two young men and two young women, as an award for accomplishments in farming or home-making, and for service to the Community. These candidates are nominated by their counties. Of the twenty counties represented in recent awards — in addition to being choir members, organists, committee conveners, — eleven of them were Sunday School teachers; two were Superintendents; seven were Leaders of Junior Groups. Two were well-known lay-preachers in their districts; one was a Steward of the Church; one—at twenty-three years of age—was an Elder.

With young people like these — leaders in their communities — taking such a definite stand for Christian living, one wonders why any parent should hesitate to put Christian teaching at the very heart and centre of the home life. If we want to put first things first, isn't this the very best we can give our children? And isn't it the responsibility of the home, as well as the Church? This, of course, is our greatest need in these changing times — or any time. And I doubt if we can over-estimate what a good home, and a good family life can do to help meet that need!

* * * * * * * * *

LIFE!

Life is a gift to be used every day,
Not to be smothered and hidden away;
It isn't a thing to be stored in a chest
Where you gather your keepsakes and treasure your best;
It isn't a joy to be sipped now and then
And promptly put back in a dark place again.

Life is a gift that the humblest may boast of,
And one that the humblest may well make the most of.
Get out and live in each hour of the day;
Wear it and use it as much as you may;
Don't keep it in niches and corners and grooves,
You'll find that in service its beauty improves. (Selected)

PRAYER

by MRS. FRED GALLIE, Forest, Ont.

HAMILTON AND LONDON SYNODICAL

Our Heavenly Father, grant us, as we pray, the consciousness of Thy Presence in Thy Holy Spirit, that we may truly worship Thee, and that our prayers may be in accordance with Thy will, in "Spirit and in Truth".

We praise Thee for Thy boundless love, and continued goodness to us, and for all the tender mercies with which Thou dost continually bless us. Make us sensitive to the promptings of Thy Holy Spirit, and obedient to His Voice. May we all be constrained by the love of Jesus Christ, in all our service for Him.

We would pray for our missionaries at home, and in all parts of the world. Grant to them Thine all-sufficient grace, wisdom, strength, vision of the needs of souls, and fill them with the love and compassion of Jesus Christ.

We ask Thy blessing upon all ministers, deaconesses, and all people who serve in Christ's name in our Church Organizations in our own land. May they find satisfaction and joy, as they share with others the work in congregations, and on Mission Fields, for the advancement of the Kingdom of God.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers,
Our fears, our hopes, our aims are one
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

In humble sincerity let us all serve Thee most faithfully each day. In Jesus' name, who loved us and gave Himself for us, we ask all, and for His sake. Amen.

You and Your Auxiliary

MY FIRST LOOK AT NIGERIA

by DOROTHY BULMER

"M.V. Apapa" dozed in the afternoon sun in Lagos harbour. For two weeks she had been a floating home for 300 people, and now she lay silent after a job "well done". Leaving cold, drizzly Liverpool, she had transported us past the Canary Islands, and past Dakar, where it was warm enough to swim in the ship's pool. After many pleasant hours of playing deck games, swimming, listening to recorded music, and just plain good eating, it was not easy to leave our little island of friends. Government men, traders, bankers, doctors, teachers; all were out on deck waiting for the baggage to be removed from the ship. Passengers would disembark next. Dark brown bodies were everywhere — porters, taximen, policemen, dock crew — and all the various people needed to empty an ocean vessel.

My first peek at Nigeria! Was it what I had expected? I can honestly say, "I don't know!" This is the moment when one sees only the outward, often superficial, trademarks of a country. Wouldn't my own preconceived ideas have been adapted to accommodate my own tastes and needs? I questioned myself. Inside I did feel a comfortable, contented sensation, that all my past studies would unfold and become active. "Now I will try harder!" Rightly or wrongly, I found it in my thoughts.

What anaemic-looking people stood among the Africans, welcoming their friends! Yes, they were Europeans (the name for all white people in Nigeria). But, how pale they seem, among the deep, rich browned Africans! I thought it looked very much like a fair-skinned person with her suntanned friends, on a Canadian beach. I still find myself gazing at the graceful walk of the women; which comes from carrying headloads and "junior" tied on her back. Try it in your living-room, or better still watch a friend walk under a headload of books. You need more practice, don't you?

Maybe, when I return to Canada I will talk with my eyes, like the Nigerians. Inner feelings are never squelched here, and are conveyed spontaneously and openly with a charm that is the secret of the Nigerians. I recall one of my teachers at the Toronto Institute of Linguistics, commenting, "Americans and Canadians use little facial expression in speaking. What deadpans!" Facial and body movements give one more of the feeling of the rhythm. Did you ever try a line of English, using the vowel sounds on the tones, doh, me, and soh? Ibo, a three-tone language is musical and resonant. My "Ibo" attempts are at the sputtery stage and the results are rather staccato pips at times. I can hear my language teacher say, "But mma, it goes up in tone, not down."

I would like to introduce Victoria Ijoma to you. She is interpreter, teacher, and assistant-in-many-matters, to Agnes and me. Sometimes, at Sunday-School Teacher Training Courses, she assists in teaching Ibo choruses to the teachers. We want the children, in worship, to praise God Almighty in their own tongue. "Can we really express our deepest convictions in another man's language?" — we question. At present Victoria is assisting us in collecting Ibo choruses, which will be mimeographed and shared with Sunday-School teachers. A continual cry here is, "More Christian literature, more Christian music, written by the Ibo himself." Another problem is, "How can we use visual aids which do not exist here? What are the possibilities? Who will compile materials needed in the Church's witness?" Many areas need deep and thorough exploration, and then concrete materials produced accordingly.

Let us return to Victoria, lover of perfumes, popular music, and all the things our young people love. Every few days Victoria and I go off to one of the villages surrounding us. Villages are plentiful in Nigeria, clustered everywhere like masses of ant hills. Privacy is selfishness here, And so no one is selfish in sharing her way of life. In the villages I try out my Ibo, and thus have found many eager teachers among the villagers. If I enter the house for the first time, a kola nut is presented to me, which I break, pass back to the hostess, who in turn passes it to those present. This custom varies in households. Instead of "hello, welcome", the greeting is "ndewo, mma". All women, single or married are called "mma"! I'm Mma Bulmer. At first it made me feel ancient, but now I never think about it. Is this one of the signs that first impressions are wearing off?

I must not forget to mention the Nigerian dancing to you. The footwork is most intricate, and is usually done on the flat of the foot. With body movements emphasizing the atmosphere of the dance, and hands clapping a syncopated rhythm, it made me think of the old trick, "Can you rub your head one way, and your stomach the other, at the same time?" Head, hands, feet; the whole body is involved in the dance. In village age-groups the dances have been learned. Yet no matter how many times they have been performed, there is always a freshness and vitality in the performance. Usually a native instrument, such as a drum, shaker, two-holed pot, etc., accompanies the dancers.

In some Sunday-Schools I observed these instruments being used to accompany hymns or choruses. Unfortunately the barrier to their use is this, "but they are used by our pagan brethren, or by such and such a sect." Some religious sects allow members to work themselves into an emotional ecstasy in dance form, to the accompaniment of the drums. Understandably, this matter must be handled with care. We must walk "softly, softly", and introduce to them the good points in using their own instruments, and not the asthmatic organs and pianos, coughing in the Nigerian humidity, and then finally folding up under an onslaught of white ants.

I would like to tell you many more things — the tremendous welcome given to us by the Nigerian church women; my first Mission Council; dinner with Sir Francis Ibiam and his charming wife; a look at the Women's Guilds; my first tropical storm (Agnes is not any braver than I am); and on and on.

In many ways, life goes on as it does in Canada — eating, sleeping and the business of each new day. God is everywhere, and in His Omnipotence and His Power we rejoice, that wherever we find ourselves, He is there before us, directing our footsteps, showing us the pattern of His master plan. God bless you all as you follow in His paths.

(As W.M.S. groups begin a year of programmes on Africa it is appropriate to have Dorothy Bulmer tell us of her first impressions of Nigeria. Remember this article when you have your meetings on Nigeria.)

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THE PLOUGH

Ashamed he never needs to be
Who ploughs the stubborn soil,
And gives rich harvest to mankind
With honest sweat and toil.
He strides his furrows as a king,
Though simple be his ken;
With team or tractor, lo, he shapes
The destinies of men.
Where fools in Europe lately fought,
Now famine stalks in dread;
Much wiser he who guides the
plough
That all may have their bread.
Plough straight and deep, O kingly
man,
Plough reverently the sod;
The sword is wrought by fools and
knaves,
The ploughshare is of God. (Selected)

Searchlight on the Mission Overseas

FROM MRS. MILDRED GEHMAN!

Vellore Christian Medical College, Vellore, South India

Dear Friends —

Time for another news letter and more than time to say "Thank you" for the many letters, kind thoughts, magazines, books, etc., that have come my way. Even though I don't manage to write you immediately I can assure you they are most welcome and very much appreciated. The books and magazines have been shared by student and staff nurses, and our women house-doctors, and some have been placed in the staff-student clinic waiting room and on the sick-ward for staff and students.

Now to bring you up to date since my last news letter! Third Session was light in respect to my teaching load, and so I found myself supervising the first-year students in the nursing care to patients on a women's surgical ward, besides my work on maternity wards. I found this to be a very satisfying experience, both from the point of helping the student give good nursing care and in coming in closer contact with the patients receiving care. Incidentally I have been picking up some Telegu and Hindi and improving my Tamil.

Rambeti, a Hindi patient from Agra, with arms and legs paralysed, is recovering movement in her limbs after a spinal operation and beginning to smile again as she realizes she may yet be able to care for her three-year-old son. Her husband has read a Hindi story of the gospel, and told me he was much impressed as he listened to our Communion Service in Chapel Sunday evening.

Varalakshmi, a Telegu girl of 11 years, came to the ward with failing vision. She had a brain tumour removed. Doctors and nurses were very happy to see the joy of the family in the improvement of her vision and hope the Telegu gospel message they have read, and the loving care she had in hospital, will yet bear fruit.

Sometimes too, we doctors and nurses are very sad when we have tried to save the life of a patient and failed, and especially so if that patient is a non-Christian and has four or five young children, as in the case of Thamgamma last week. Not infrequently the patient comes too late or neither she nor we can afford to buy the expensive drugs or blood she needs.

Sometimes too, patients abscond without paying large bills and so we always have a problem. Three months ago a patient who had twin girl babies walked out during visiting hours. We and the police have been unable to trace her. We are hoping to find homes for the babies before long.

Annie Jacobs, our Assistant Dean of Religious Education, is marrying a pastor in Travencore next week and going to Bombay to live. She will not be easy to replace. Her wedding invitation bears the message "Saved to Serve".

Examinations are over. Our doctors who tried their Masters in Surgery, Medicine or Pathology were nearly all successful. Four of our B.Sc. nurses have to re-write one part in September. Our certificate nurses (Reg. N.) all passed. I haven't heard yet how our medical students made out. This is vacation time, so many are away and the hospital is short staffed. It is very hot just now and I am counting the days until a week from tomorrow when Gladys Hamilton, another member of the school staff, and I go to Naini Tal near Nepal for our holiday. We are happy to have Ann and Violet back on our staff, after getting their M.A.'s in Boston and Wayne Universities. Next year, with still two more girls back, we should have reasonable teaching loads and more time for individual work with students and patients.

Just now I am doing some teaching and supervision of students, and revising my notes for the new school session which begins in July. In the evenings I do some watering in the garden, which is at its worst just now. Many of our trees are changing their leaves now and coming out in blossom, the Cassia, Flame of the Forest, Cork trees, Franjapanica and Laburnum. So we are not without colour. Our mountain, though, is becoming more brown and barren by the day with the heat and no rain.

This will probably reach you about the time you will have had your vacation and so "happy vacation" to you all, and please remember Vellore in your prayers, that non-Christian students and patients alike may be won for Christ.

Mildred Gehman

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FROM MISS HAZEL MACDONALD!

94 of 2 Chung Shan Peh Lu,
Taipei, Taiwan.
February, 1959.

Dear Friend:

How I miss my students at Tunghai Christian University. I still wish I could be two people! This year I have been working with the W.M.S. Council (Synodical), and going out to the Taiwanese and Aborigine Presbyterials and Sectionals to see them as they are at present, and to find out how we can best help them.

Mrs. Mar and I reversed positions this year. She is teaching, and also Dean of the Women's Training School, which started in October with just three students, when we expected ten. However, it was quite Scriptural. One woman had to bury her husband, and the funeral would not take place for a month. She was the only Christian in the family, so her witness in the home was necessary. One young girl was employed, and had not given her employer notice. Then, just after we started, one of the younger girls, again the only Christian in her family, became seriously ill and was taken to Mackay Hospital. Now there are ten Taiwanese and two Aborigine women students, and the staff are quite enthusiastic about them. In October, with so few students, it was decided to try a short-term course for any woman who would come during November.

At that time Miss Hermanson and her helpers; Grace Tsai, my co-worker, and I, drove down the beautiful Cliff Drive to the East Coast. On the way we called on Pastor and Mrs. Wang, who are carrying on the Mountain work done by the Gordons. We told them about the special course, and when we came back three weeks later they had a Tayal woman, whose husband had died, who wanted to take the special course. She had three children, who could be looked after temporarily.

The bright little President of the Ami Sectional said that this was her third year, and she had been to the Annual Meeting in Taipei twice. Now someone else should have the opportunity of going. During the meetings, the ability and helpfulness of one young woman had appealed to everyone, and she was elected to represent them. She seemed so capable that I suggested she plan to come early and take the month at the school. The Sectional was paying her fare anyway and we might as well make it worthwhile. We would see that her expenses at the school were cared for. Everyone was thrilled, but she was really worried because she had not travelled before. We gave her instructions, and much to our surprise she was ready ahead of time and waiting for us at Hwalien Church when we got back there the next week.

You will be glad to know that those two young mountain women studied so well, and did such good work, they were allowed to stay on and complete the term, and we are hoping they will both be back to continue with the full two-year course. The children had been placed in Homes here in Taipei. The two girls, being older, were placed in one, and the small boy in another. Yesterday I was at the school for the closing service. The mother asked if she could come in with me to see the children. It was a good thing we did, as she had not received the notice saying she must take them home during the New Year holiday. She was so glad, really, although she had not intended taking them as they have a walk of several hours to get to their home, after leaving the train. It was a cold day and the small boy was bare-footed. Before sending them off Mrs. Mar saw that they had some warm clothes.

Two of the Mountain Sectionals had another problem. They had each sent a girl to the Chu Pei Bible School. They had helped with their clothes, paid their travel and given them their expenses for the first month. Now they wanted to know who would pay for the rest of the months. Each Treasurer reported around $2,000 N.T. (about $50 U. S.) on hand, and so after some discussion they decided they would continue to pay. It is good for them to take responsibility. There is now a fund which takes care of the mountain students, so we are hoping these women will send a girl to Tamsui Middle School, so we will have mountain girls in all educational levels.

In Yuli, our helpers had to have time to get another mountain pass, so we went with Miss Fraser and her two Bible school graduates, to a Bunun village. We walked for an hour after getting off the train, and reached there just at dark. They had electricity and I showed them pictures of their own groups. I wish you could have heard the excited chatter when they, or someone whom they knew, appeared in the pictures. We had a short trip in Canada too. We finished up about 10 P.M. Miss Hermanson said she would have a clinic in the morning. We asked if they wanted a service and they said, "Yes, at 5 A.M.!" It was good to see every seat taken.

Next time I'll tell you about our cross-Island hike to visit the most out-of-the-way mountain churches with Kno-mo our oldest and E-mee our youngest workers.

Sincerely yours,
Hazel Macdonald

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Your Prayers are asked

—For all those who have been refreshed and inspired by holidays and training experiences during the summer months, that they may bring new vitality into the groups they lead or in which they work.

—For all members of all groups of children, youth and adults across our Society, that they may realize that each member shares responsibility for the Mission of the Church.

—For the Director of National Missions and all who work with her, that during the vacation season they may be granted safety in travel, relaxation of mind and body, and a new sense of vision, as they return to face the demands and problems of their calling.

—For the members of our National Staff, who, during the summer months, will be on Vans visiting isolated places, and meeting newcomers at our ports — that they be given direction and strength, in dealing with their many problems.

A TRIBUTE TO MISS MARY ELLEN ANDERSON

By MARGARET RAMSAY

I would like to pay this tribute to one whom I have known and loved as friend, counsellor and co-worker for nearly thirty years.

My first acquaintance with Ellen Anderson was in Kobe, Japan, many years ago, and although I did not work with her in that field among the Koreans, I know that her labour there was one of very high standard, and of love and service to the Korean People.

Since working together here in British Guiana, for nearly fifteen years, I grew to know and appreciate Ellen very greatly. Her knowledge of God's Word was profound, and her exposition of that Word was a real blessing to all who heard it. She had a great zeal to win souls and the Lord truly blessed her ministry here. No distance was too great or hours too long, if a soul could be won for Christ, and often the hard, difficult circumstances of life of the people, gave her great concern.

I have lost, and the Church in British Guiana and Canada has lost, a staunch friend, but we can rejoice in the words of St. Paul, for they seem very fitting, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto them also that love His appearing". Yes, Ellen loved her Lord, and looked eagerly for His coming again, with great joy, and now she has been given that joy of being with Him even before His coming, and we who are missing her earthly presence to-day, can look forward, as she did, to that glorious uniting, in the Lord.

After a faithful life, the Church has lost a loyal, hard-working servant. Shall we just mourn her passing, or shall we remember that "the harvest truly is great, but the labourers are few; pray ye therefore the Lord of the Harvest, that He would send forth labourers into His harvest"?

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Friends of Miss Mary Ellen Anderson have expressed a desire to contribute gifts in her memory. It has been agreed that all such gifts be used for scholarships to assist in the training of young women in British Guiana for service in the Church.

Any further contributions should be sent by December 31st, 1959 to the Treasurer W.M.S. (W.D.), Room 800 — 100 Adelaide St. W., Toronto 1, Ontario.

MARY ELLEN ANDERSON

A large crowd of sorrowing friends gathered in Knox Presbyterian Church, Acton, on Sunday afternoon to pay their silent tribute of love and respect to Mary Ellen (Nellie) Anderson.

Born in Erin Township, Nellie was the daughter of the late Mr. and Mrs. William Anderson. An unusual amount of success crowned all her activities in life. Passing her entrance examination at Acton Public School with the highest marks in Halton County, she attended the Continuation School here and Guelph Collegiate Vocational Institute where she won the Carter scholarship. After attending the College of Education in Toronto, she taught in Acton Public School for eight years. After the death of her mother, she attended the Presbyterian Missionary and Deaconess Training School in Toronto, where she brilliantly completed the three-year course in one year, winning many prizes.

Miss Anderson was designated as a missionary in her home church here in June, 1930. In August she left to work among the Koreans in Japan, where, after completing a year studying the language in Korea, when she headed the class, she worked for ten years. During this time she educated a Korean boy for the Christian ministry and he now serves as a minister among his people.

Forced to return to Canada in the second world war, Miss Anderson served for four years as a Deaconess at St. Andrew's Church, Saskatoon.

For almost fifteen years, she represented the Western Division of the Women's Missionary Society of the Presbyterian Church in Canada, in British Guiana, South America. She was an ardent evangelist and also taught Christianity in the schools. She was greatly interested in every department of Burns' Memorial Church in Georgetown, B.G. and especially enjoyed the training of the choir. Ill health caused her to return home last November.

The service on Sunday was conducted by Rev. Andrew H. McKenzie, minister of Knox Church, and Rev. A. Lorne MacKay of Central Presbyterian Church, Hamilton, representing the General Board of Missions of the Presbyterian Church in Canada. Miss Mary E. Whale, Toronto, Director of Overseas Missions, spoke of Miss Anderson's inspiring life of fine Christian service.

Many beautiful floral tributes and cablegrams expressed the affection and sorrow of those who knew Miss Anderson. Her passing is mourned

(Continued on page 38)

TREASURER'S STATEMENT

January - June, 1959

Receipts:

Synodical Givings:	1958	1959
British Columbia	$ 1,000.00	$ 1,600.00
Alberta	2,700.00	2,300.00
Saskatchewan	1,094.80	554.47
Manitoba	2,619.95	2,546.85
Toronto and Kingston	29,630.62	26,792.00
Montreal and Ottawa	18,400.00	21,200.00
Hamilton and London	33,847.48	35,060.50
	$ 89,292.85	$ 90,053.82
Individual Gifts	3,632.72	3,896.08
	$ 92,925.57	$ 93,949.90

Disbursements:

National Missions	$ 48,864.98
Overseas Missions	69,035.78
Organization	21,863.68
Publications	7,426.47
Administration	13,812.02
Christian Literature	6,075.00
Insurance and Taxes	390.80
Public Relations	33.25
Visual Education	34.15
Synodical Grants	1,051.03
Student	850.00
Grants	510.00
Council Meeting	5,089.14
General Contingency	132.00
	$175,168.30
Payments from Individual Gifts	1,309.88
	$176,478.18

(Mrs. I. G.) Helen P. Sinclair, *Treasurer.*

AT THE CONFERENCE OF INDIAN WORKERS!

The following article was contributed by Miss Catherine Denholm, recent deaconess appointee under the Women's Missionary Society (W.D.), Miss Ruth Nakatani, and Miss Dorothy McCombie, summer appointees of the General Board of Missions to the Presbytery of Winnipeg—

"Over sixty delegates were in attendance at the Conference of Indian Workers, of the Presbyterian Church in Canada, which was held at the Cecilia Jeffrey School, Kenora, June 24th to 26th, 1959. The delegates were representatives from the reserves of *Mistawasis, Wahpaton, WayWayseecappo, Birdtail, Okanais, Rolling River* and several reserves in the Lake of the Woods area, including also students from Birtle School and staff, and students of the Cecilia Jeffrey School. The theme of the conference was "Integration". Guest speakers were Mr. John Melling, Director of the National Commission on the Indian Canadian, and the Rev. D. C. Rayner, Editor of the "Presbyterian Record".

In his opening address, Mr. Melling outlined the history of the N.C.I.C., its aim and purpose, and its plans for the future. Developing from a study group in Ottawa, it has grown to be a National group with membership representative of many national organizations. Mainly it is a Committee on research, with an attempt to understand the Indian situation, and to provide resource material for any group, local, regional, or national, which is trying to assist the Indian people. It seeks to help improve, extend, and encourage other organizations to establish good working relationships between Indians and non-Indians, and to win acceptance for the Indians among non-Indian people.

In a later address, Mr. Melling discussed the training of leaders of the Indian community. He stated that the most appropriate areas in which Indians may experience leadership are on reserves. The training for leadership should come at the pre-adult stage. As a church, we have a part to play in the training for leadership. The Church and church school are attempting some of the work, but we, as individual Christians, must see and accept the responsibility of leading others to a place where they can, as consecrated Christians, take their place in the world today.

Brief statements were presented dealing with the education programmes in the following fields, residential schools, day schools and the training of mission staff. Miss Frieda Matthews and Mr. S. T. Robinson, Principal of Cecilia Jeffrey School, outlined the history and the present operation of the Residential Schools. It was pointed out that the Residential Schools provide the school staff with an excellent opportunity for Christian witness, through chapel service, church school, and through everyday Christian living. Balanced diets, medical care, and well scheduled programmes of work, study and recreation have resulted in the physical fitness and well-being of the students. The training and guidance received while at the Residential Schools aid the students to make the inevitable adjustments that senior students face, when they encounter integrated school life, and life in our industrialized society.

Those present agreed that the Residential School has played an important part in the past, and shall continue to contribute vital assistance in the future. The church, as a whole, has a responsibility to the future of the residential school, in that these schools must be staffed by dedicated and well-educated, Christian workers.

Day schools, on and off the reserves, was the topic of the Rev. W. Donovan's paper. As each reserve, in its particular location, presents different problems, a variety of views on this subject were stated. In areas where town schools are located within a few miles of the reserve, Indian and non-Indian pupils are in attendance. In remote areas, there is a hesitancy on the part of parents to take their children from their homes to the residential schools. One of the chiefs present indicated that parents do not wish to be separated from their children. Therefore schools on the reserves are preferred. The need for family life is definitely a determining factor. Considering the demands of our society, it is evident that a day school standing is required. Emphasis were laid upon further education at the technical and university level, thus enabling the Indian young people to take their rightful place, as citizens of this great country.

The training of mission staff was given careful consideration. Required courses of training for ministers, deaconesses, and lay workers, Indian and non-Indian, were discussed. Christian workers of the highest calibre are an absolute necessity. Great concern was expressed for the lack of interest and extreme lethargy which prevails throughout our church.

In a paper presented by Rev. D. H. Rayner, the value of communications — radio, television and the press — was brought to the attention of the conference. The importance of correct procedure in the preparation of articles for press was pointed out. Also, that we make sure the news presented for publication is still news by the time it would reach the readers. Personal contact with the press representative was thought to have a vital part to play in co-operation between the writer and the publisher.

Along with our publications and newspapers we have other media of communication. Television and radio can contribute much to the church as a means for reaching our people. This was shown to the conference in the presentation of a tape-recording of the local Sunday programme "Mission Time" conducted by Mr. Ivan Robson. Programmes such as this, designed to reach the homes in the area, both Indian and non-Indian, offer us a great opportunity to reach our peoples in isolated spots. During the week, Rev. J. D. Marnoch had various people from the conference visit with him on the local programme "Morning Devotions". Thus the opportunity was given of not only letting the people in the area know of the conference but also told of the various topics under discussion by the people attending.

Worship services during the conference were conducted by representatives, both Indian and non-Indian, minister, student and layman. These services contributed greatly to the spiritual feeling of the gathering, and pointed us ever to the purpose for which we were created — to have fellowship with God through Jesus Christ, regardless of race, creed or colour. Under Christ we are all members of one body, each with our individual responsibilities to Christ and, to each other. Only this way can integration take place."

The chairman of the Conference was Dr. J. A. Munro, Secretary of Home Missions, General Board of Missions, Presbyterian Church in Canada.

* * * * * * * * *

In Remembrance

Mrs. Wm. Crocker	Collingwood, Ont.	Barrie Presbyterial
Mrs. R. D. Campbell	Collingwood, Ont.	Barrie Presbyterial
Mrs. John McArthur	Thamesville, Ont.	Chatham Presbyterial
Mrs. Ada Wilkie Nicholson	Edmonton, Alta.	Edmonton Presbyterial
Mrs. Wm. Soutar	Galt, Ont.	Guelph Presbyterial
Mrs. Wm. Young	Alberton, Ont.	Hamilton Presbyterial
Mrs. A. R. Bie	Moose Jaw, Sask.	Moose Jaw Presbyterial
Mrs. James Scott	West Hill, Ont.	East Toronto Presbyterial
Mrs. J. M. Warren	Toronto, Ont.	East Toronto Presbyterial
Miss Jean Cairns	King, Ont.	West Toronto Presbyterial
Mrs. J. Frost	Toronto, Ont.	West Toronto Presbyterial

WORLD DAY OF PRAYER GLIMPSES!

The World Day of Prayer, 1959, dawned dark and dreary in Wonju, *Korea,* and the surrounding countryside, but the tent church in the village of Kyung Chun was well filled by ten o'clock in spite of the drizzling rain, the leaky tent, and the fact that few of the worshippers had either umbrellas or a change of clothing if they got wet. There were almost as many men as women present, for this was a great occasion in the village, as it was the first time they had ever observed the Day of Prayer. They had never heard of it. They could not unite with other Christians in the same church building for they were people apart, outcasts from society, shunned and feared by all, for they were victims of leprosy. The fellowship even of other Christians was not for them. In prayer they sometimes referred to themselves as "outcasts and accursed".

Today, however, they were joining with other Christians around the world in keeping this Day of Prayer. Miss Saunders and Miss Jin had simplified the programme somewhat, and helped them prepare it, as few had any education and none any experience in public speaking. Shyly they took their places, and read their Scripture passages and responses with increasing confidence. Special music had been prepared, and their prayers were not for themselves, but for all the people of the world. Even in the semidarkness of the tent, their faces, scarred and twisted as some of them were, shone with an innner light as they realized that, though outcasts from society, they were still part of the family of God, and worshipping that day in unity with Christians all over the world. The closing prayer of Elder Kim, the leader of the church, as he praised God for the mercies they had received and besought His blessing on the rest of the world, was deeply moving. God must have a special place in His heart for those who out of such deep distress can praise Him like that!

And from Tarpon Springs, *Florida,* U.S.A., comes another heart-warming glimpse! There, for the first time, this World Day of Prayer Service in which Christians, all around the world, unite in prayer and praise to God, the Creator of all mankind, was held in St. Nicholas Greek Orthodox Church. It was sponsored there by the United Church Women of the area, and the participating local churches were the Methodist, Episcopal, Presbyterian, and Universalist. Always, the Day first dawns (by time element) on the Tonga Islands, and this first World Day of Prayer Service is observed on St. Lawrence Island, Alaska, as night falls over that Island, and the World Day of Prayer is completed.

IMPORTANT REMINDER!

Subscribe or Renew

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One Dollar per Year

a fraction over nine cents per copy
delivered to your door!

Information, Inspiration, Programme Planning;
News about Christian work everywhere;
About what our own W.M.S. is doing
at home and Overseas
and
about our own missionaries and their work.

Where can you read so much — for so little?

THE GLAD TIDINGS
is well worth looking into
reading regularly
talking about
sending for gifts
using as a monthly Visitor to Shut-in Friends!

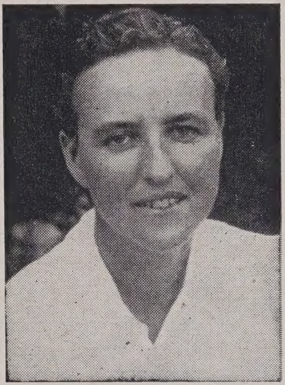
It is your **own** magazine—the official magazine of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

Support it—make use of it—and be proud of it!

How many names can **you** add to the Subscription Lists for 1960?

OUR WORKERS

(We would suggest that these two centre pages be taken out of the magazine each month, and carefully kept for your own records and information.)



MISS MARY SHERRICK, B.A., B.Ed.

Miss Sherrick was appointed to the W.M.S. staff in 1933. She has been in India, serving as a teacher in Amkhut, on the Bhil Field. During her time of service, she has seen the development of the Amkhut School system to the place where it gives to its Bhil students a high standard of academic training, mixed with vocational training. Many of the Bhil young people are now going on to finish their education in school outside the Bhil country. Miss Sherrick has been Principal of the Amkhut School. During the war she served for a short time in British Guiana as Principal of the Berbice High School. At the moment she is on leave of absence from our staff. Her home is Weyburn, Saskatchewan, where she received her education in Saskatoon Normal School, and in the University of Saskatchewan, where she took her arts degree in honour mathematics, and from which she received her Bachelor of Education degree. She is a graduate of the Missionary and Deaconess Training School.

MISS IRENE STRINGER

In 1926, Miss Stringer was appointed as a missionary teacher to the Helen Macdonald School, Jhansi, India. In April of 1949, she was appointed to educational work on the Bhil Field, India. Here she has worked as Principal, and as manager of the Amkhut School, and has supervised the village schools. She has done a great deal in the establishment of preparing the Indian Teachers for responsible rolls in educational work. Miss Stringer's home is in Eastern Ontario. She made Lansdowne her home for many years; now considers Ottawa her Canadian home.

MISS LILY SIMPSON, REG. N.

Miss Simpson was appointed to the W.M.S. staff in December of 1927. She served as a missionary nurse-evangelist on the Jhansi Field; as Superintendent of Nursing, Landour Community Hospital; in a hill station of North India; and is now a Nursing Superintendent in Jobat, in the Bhil Field. Her service has been varied, for she has been called upon to give assistance to several members of the Mission staff in India who have needed nursing care, some of whom have had to be assisted back to Canada. During the war Miss Simpson spent one year in British Guiana doing evangelistic work. She was born in England. When she came with her family to Canada they made their home in New Brunswick where she received her early education and her nursing training. Later she moved with her family to Weyburn, Saskatchewan. She now calls Vancouver her home.

MISS MARGARET KENNEDY

Miss Kennedy has served, since March, 1939, as an evangelist on the Bhil Field, India. During that time she has worked on all the stations of that field. She has seen the development of women's work, to which she has given considerable guidance. An important part of her work has been the training of leaders among the women. Some of these Bhil women have become full-time evangelists, others serve as lay-leaders. Miss Kennedy was born in Durham, England, where she received her early education. When she came to Canada she worked in a business office. She is a graduate of the Misisonary and Deaconess Training School and has attended the Kennedy School of Missions, Hartford, U.S.A.; Scarritt College, U.S.A.; and Carey Hall, England. Miss Kennedy has made her home in Montreal, Quebec.

Of Special Interest to Historians!

The Collecting and Keeping of Historical Material Throughout the Society

(For the reproduction of this material, w [redacted] ess of Mrs. D. R. McLaren, of Highgate, Ont lton and London Synodical, who has sent it to vith the suggestion, coming from her Synodic ing Anniversaries of our Society in 1964, this ns, especially those who are, for the first tim ug- gestions were first published in The Glad and we are very grateful to Mrs. McLaren for ro- ducing them for our readers of 1959.—Ed

SUGGESTIONS AS TO WHAT SHOUL
AS PART OF HISTORY: —

A. *Auxiliary*

1. If the early history of the Auxili his should be done. From what mem can recall; from old minute-books and reports; the necessary information should be gathered. There should be records of the organization of the Auxiliary and how it came to be organized. Names of the first officers, and the minister at that time, should be included — perhaps a photograph of the first President. Added to this, should be a record of the growth of the Auxiliary, this record to be kept up year by year, including a record of Anniversaries, and mention of outstanding women whose contribution has been noteworthy.
2. Record also any new groups formed, through efforts of the Auxiliary, or individual members; if a member of the Church went to a foreign field, became a national worker, or undertook the support of a missionary; contributions made by the Auxiliary to the work of the Church — in the Sunday School, or growth of the congregation, for instance. The Auxiliary may have united with another group — if so, record fact and reasons. Perhaps the group may have made a fresh start — the reason may be of historical interest; experienced an unusually difficult time — give reasons for that, and how they coped with the situation.
3. A copy of any historical sketch should be sent to the Presbyterial Historian — or to the Corresponding Secretary, if there is no historian — also reports of Anniversaries and Jubilees, including those of junior, or other branches within the congregation, and happenings within the Auxiliary, which are of more than local interest.

B. *Presbyterial*

1. The history of the Presbyterial, itself, should be kept — officers, and when organized — the territory — number and location of Auxiliaries at time of organization — growth — where and when new work was established. Any contribution made to the work of the Church, through such new work, or in any other work, should be noted. Changes, too, should be recorded — such as when the Missionary Societies amalgamated in 1914, or what transpired in 1925.
2. Historical records from the Auxiliaries should be kept among Presbyterial records, as each Presbyterial may decide.
3. A Report, based upon Auxiliary historical reports and the Presbyterial records, should be written, and a copy sent to the Synodical Historian, noting particularly the Golden and subsequent Jubilees of Auxiliaries and other groups.
4. Accounts of all Jubilee celebrations of the Presbyterial should be sent to the Synodical Historian.

C. *Synodical*

1. The Synodical Historian should record the organization of the Provincial Society and the subsequent change to Synodical. Such material should be obtained from the records of the former Provincial Historian, who should see that the Synodical Historian has the history of the Provincial Society. Records should include the history of the work, the territory, new work, and information about exceptional women who made a distinctive contribution to the work in the Synodical territory.
2. Historical reports from the Presbyterials should be kept among the Synodical records, as each Synodical Society may decide.
3. Lists of Anniversary Celebrations, received from Presbyterials, should be sent on to be recorded in the Jubilee Book in the Archives.
4. Accounts of Silver, and subsequent Anniversary or Jubilee celebrations of the Synodical, should be prepared and sent on for the Archives.
5. Historical sketches of the Synodical should be prepared from time to time, and copies of them sent to be kept in the Archives in Toronto. With the passing of the years, the history of any organization should be reviewed, in the light of a changing perspective.

(Note—It is possible for every organization to keep a chronicle, *if not a history, of events. This chronicle should be available; from it someone with the historian's eye could select material for a history to be sent to the Presbyterial Historian, and used at Jubilee Celebrations.)*

LIFE AT "156"

by MARGARET WEBSTER, B.A.

"So, you're a student deaconess?" Joan queried of her camp cabin leader whom she had already grown to like so much. "I never would have guessed it!"

"Joan," exclaimed the leader, "you ask in such a tone! What on earth do you think a student deaconess — or a graduate deaconess for that matter — is like? Ankle-length skirts, black bonnet — with accompanying solemn face — or what?"

"Oh, I don't know . . . I just thought . . . Well, what difference what I thought! The important thing is that student deaconesses make wonderful camp leaders. What's more, I'd like to know what a deaconess is, what she does, and . . ."

"Hold it Joan! One question at a time. A deaconess is a woman who has taken special training and is designated (dedicated, if you prefer) to full-time work within the Church.

"It's harder for me to say what a deaconess does, for deaconesses do such a variety of work. Some work in Canada — as Directors of Christian Education in congregations; as Presbytery deaconesses helping to establish new congregations in the suburbs of the cities or in remote parts of Canada; as immigration workers welcoming

AN INTERESTED GROUP AT "156"

new Canadians; as teachers or nurses in Indian Schools; as Hospital visitors, or a dozen other jobs. Some work overseas — in Japan, Formosa, India, British Guiana or Nigeria — and their work is as varied as the work of those who work in Canada."

"What a list of jobs! The work deaconesses do must be tremendous. But tell me, how do you get to become a deaconess?"

"First of all, I suppose that most often girls become interested in being a deaconess because they are interested in the work of their own church. They are active in the church school, C.G.I.T., or young people's group. Through these groups they may have met a deaconess, or heard about the work being done by trained women in the Church. At any rate, they begin to realize how great the task the Church faces, and the tremendous need for more trained workers. And often, I think, there is something inside them that makes them feel that they should take some responsibility. And so, one day, they find themselves walking up the steps of the Presbyterian Missionary and Deaconess Training School at 156 St. George Street, in Toronto, to take the course of training.

"Life at '156' is really wonderful. Living with 30 or so other students from across Canada, and from overseas too, is really fun! Of course, sometimes it has its problems — you don't always agree with the girl across the hall! But when you leave the School — for summer's work, like this — you suddenly realize how much the happy fellowship has meant to you.

"Of course, there's lots of hard work in the course. The subjects seem real stiff at first. Some classes are taken at Knox College; others at the School itself. We have courses in Old Testament, New Testament, Church History, Systematic Theology (Church doctrine, you know), the History and Philosophy of Religion, Christian Ethics, and several Christian Education courses. There are several very practical courses — like Public Speaking, recreational leadership, and swimming. And we have practical work each year — when we observe in Church School classes or week-day groups and then try to teach or lead the group ourselves. With our essays, seminars and exams, we are kept busy."

"That sounds dreadful. I'd never want to work so hard!"

"Oh, don't get the wrong impression, Joan. We work hard, yes, but there is real satisfaction in it. Somehow, the courses help you think through what you believe; some real meaning in what you are doing develops . . . and we don't work all the time. We take time out for badminton and volley ball, for toast and tea at ten, and for parties. And there's the choir — I love music so . . .

"And say, I must tell you about the plans for the new school. Right now the school is housed in an old family residence — there are many things that we like about the old house. But we haven't enough space for students, nor sufficient accommodation for school activities. We hope, in another year or so, there'll be a new school, on the same site, but with space for 60 students, classrooms, a chapel, a good library, and all of the other equipment needed for study, worship, recreation, and living.

"But my goodness, I've talked on and on about 'deacs' and the School. Of course, it's a favourite subject of mine — but let's talk about you now. Why don't you think about going to the school? The Church needs your contribution!"

IMPORTANT NOTICE!

TO PRESBYTERIAL CORRESPONDING SECRETARIES:—

You have received copies of the 44th Annual Report of the Women's Missionary Society, W.D. It is your responsibility to see that every group in the Presbyterial receives a copy.

Please send one to:
- The Secretary of each Adult Group (Senior, Evening and Young Women's; Auxiliary, Affiliated and Associate group).
- A leader of the Girls' Department in each congregation.
- A leader of the Explorers in each congregation.
- A leader of the Children of the Church group in each congregation.

Additional copies of the Annual Report may be ordered from the Publications Department at 50c per copy.

SEPTEMBER FOR SUBSCRIPTIONS!

S—is for September, the month you'll begin;
E—is for every subscription you'll win!
P—means "Preparation"— this you will need;
T—stands for "Try"— if you do, you'll succeed!
E—is "Endeavour"— which you really should do—
M—many "good prospects" just won't hunt for you!
B—Believe in your Magazine—copies hand to Church friends;
E—Encourage the Member who "Glad Tidings"gifts sends;
R—is Renewals—the number of these on *your* good work depends!

(L.M.C.)

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

AFRICA DISTURBED — By Emory and Myrta Ross

This very title is challenging! *Why* — and *what about* — these are the immediate questions which arise in the mind of the reader, and these are the questions which are answered and explained in this book; their reason and background; their meaning and portent, both for the Africans themselves, their countries, and the future of the world itself. From personal interviews, and the intimate questioning of more than 200 African friends throughout this great continent, this authoritative, and absorbing, book was written by Dr. and Mrs. Emory Ross, who, during most of their adult lives, have been related, through their work and concern, to Africa and her peoples. For some years, Dr. Ross was a missionary in Liberia, and both he and Myrta, his wife, gave devoted and extended service in the Belgian Congo. Dr. Ross is the author of several previous books on African subjects, has lectured extensively, and, until recently, was Executive Secretary of the African Committee of the National Council of Churches, while Mrs. Ross held office in the United Church Women of the N.C.C.C.

" 'Disturbed' is a key word in Africa today," the authors tell us. "In villages and cities; in tribal councils and the new legislative assemblies; in protectorates, colonies, trust territories, self-governing territories, republics, kingdoms — all Africa is disturbed. The causes are manifold. No one can accurately estimate and analyze the extent of disturbance in Africa today. The animistic religions are disturbed; communal society and ancient tribal customary laws are being uprooted; barter economy is undergoing rapid changes; Africa's close, spiritual, group-relation to Mother Earth is breaking; marriage and home relations; the place and influence of women in the new society — these are great disturbances. Many forces are producing changes — the concept of Christian religion's emphasis on the power and responsibility of the individual, and the acceptance by more and more Africans of that concept, in all its meanings, spells the end of traditional community society in Africa, and of the animistic religion that is its partner. Africans are more and more speaking for themselves about these forces and their effects, and this book, first of all, expresses these African opinions, in the words spoken to us, as we listened, day by day, across the continent."

They continue — "In 1912, languages in Africa were still being reduced to writing. Forty-six years later, we visited seven Universities, established in the last decade. Ten years ago, there were 4 politically independent areas in Africa; in 1959, there are 9; by 1960, there will be at least 13. Some 113 million people — about ½ of Africa's population, will then be self-governing! What does this movement mean for the world? For the Christian Church? For industry and trade? For education? For relations between white and coloured people all over the world? The moving masses of Africa will not be suppressed. The forces that the West has aroused, must find outlets. The movement toward total liberation and independence in Africa has begun, and *cannot* be held back. What does it mean for the days ahead?"

Undoubtedly, this is a book which should be read by all thinking people. For our W.M.S. members, and their studies this year on "Africa", it seems a "must", for supplementary reading. Price—Cloth $3.50; Paper $1.95.

THE SMALL WOMAN — By Alan Burgess

No book of fiction, no matter how brilliant, could ever touch the stark heroism and bravery; the warmth and beauty; the romance and selfless renunciation; the drama and adventure; the divine inspiration and inner exaltation, which is revealed in this beautifully-told, true, account of the life of Gladys Aylward — "The Small Woman", as she was later christened by the Chinese people among whom she worked with such valour and real affection! To relate even parts of this almost-incredible story, which is nevertheless absolutely true to fact in every detail, would detract from the interesting continuity of its writing, so I will simply say that Gladys Aylward is a real and living person, born in London, and serving as a parlour-maid in the household of Sir Francis Younghusband, the eminent explorer, when, at 26, with a minimum of education and no money at all, she definitely decided to be a missionary and to get to China for that purpose — but by what means she knew not!

How she did this, and the amazing impact she made in her long years, both of hardship and accomplishment there, is surely one of the truly magnificent epics of all time — yet so humble and unostentatious was she, and is to this day, that it is by the merest chance that this enthralling story of "The Small Woman" ever reached the world. Alan Burgess, the Author, a producer and script-writer with the B.B.C., was searching for material for his B.B.C. Series, "The Undefeated", when he heard something about the remarkable story of Miss Aylward's life and mission. Then he came across a small newspaper notice telling of her return to England, after being in China as a missionary for 20 years, so he decided to go to see her, thinking she might have a story for his Series. Gladys, herself, could see nothing unusual or noteworthy in her experiences, but Alan Burgess was so impressed by this humble and intrepid woman, so small in stature and unassuming, yet so great in heart and courage, so dedicated and indomitable, that he won her much-surprised permission to write a book about her life.

Indeed many of the waifs and strays of China owe their lives to the efforts of this brave "small woman"! Since her return, she has been a second mother to Chinese students coming to England to study, and has also taken a large part in setting up a hostel in Liverpool for Chinese seamen. Gladys Aylward is still living — vital and busy as ever, with her lecturing and preaching in Churches, Schools and Mission Halls — and the 50% of the Royalties earned by this book, which are turned over by the Author to Miss Aylward, are used by her to aid in the work of Overseas Missions. This is the book, by the way, from which the popular Movie "The Inn of the Sixth Happiness' was made, in which Ingrid Bergman took the part of Gladys Aylward. Price $3.75.

ON BEING A REAL PERSON By Harry Emerson Fosdick

Here is a book which may be read with profit by everyone. It was written by Dr. Harry Emerson Fosdick, for many years pastor of the beautiful Riverside Church in New York City, and internationally known as preacher, professor, author, and wise counsellor to all who came to him for advise and help. It is practical, helpful, inspiring and constructive. "Religion", says Dr. Fosdick, "presents the most stimulating faith in human experience. It has said to every individual—whatever you may fail at, you need not fail at being a real person; the makings of great personal life include handicaps, deficiencies, troubles and failures. The universe is not a haphazard affair of aimless atoms, but is organized around spiritual purposes—and personality, far from being a chance inadvertence, is the fullest and most complete way of being alive, and the most adequate symbol we have of the nature of God. Thus religion is the basis for hopeful adventure, and a source of available power in trying to become what we ought to be. And he who undertakes that task is on the main highroad of creation's meaning, and is accepting the central trust of life." Price $3.00.

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Yesterday is but a dream — and tomorrow is only a vision. But today, well-lived, makes every yesterday a dream of happiness — and every tomorrow a vision of hope.

Look well, therefore to this day!

(Author unknown).

Boys and Girls!

AN UNFORGETTABLE EXPEDITION

by MRS. J. COCKBURN

"Oh, Jim," shouted Bill, as he ran quickly to catch up to his friend, "don't forget our first Explorer meeting tonight! Are you going to go?"

"Of course," answered Jim, "I wouldn't miss it! Miss Roberts, our leader, promised that it is to be a very special expedition. I can hardly wait to see what it's all about."

"Good! I'm glad you're going. I'll call for you and we can go together."

Bill was earlier than usual arriving at Jim's house but Jim was ready to go.

"My," remarked Jim's mother, "both of you look particularly smart and handsome in your uniforms tonight."

"Well," replied Jim, "we do want to look our best for Miss Roberts' 'special expedition'."

The boys waved goodbye to Jim's mother and started quickly on their way. When they arrived at the Church School room, they found that several other boys and girls shared their feelings of curiosity and excitement.

They began to look around the room to find clues about Miss Roberts' surprise. They discovered a globe, a flannel-board and a large wall map. After a few minutes Miss Roberts stood at the front of the room. The children knew that this was their signal to take their places quickly and they needed no reminder that night!!

When the children were sitting quietly, Miss Roberts began—

"Tonight I promised that we were going to begin our fall exploration with a very special expedition. I know you are most anxious to learn why it is so special. To tell you I should like you to meet Mr. Ojo."

At that instant the door of the minister's room opened, and out stepped a man whom the children had never seen before.

"Why look!" whispered Jim, "his skin is black."

"It certainly is," replied Bill also in a whisper, "and look at the way he is dressed! He's wearing a sand-coloured gown and cap, and he has sandals on his feet."

The boys hadn't time for any more observations because Mr. Ojo was ready to speak to them.

"Hello boys and girls. I am very pleased to be with you tonight to help you get started on a most interesting exploration. To prepare yourselves I would like you to imagine that we are going on a trip. We have left your country, Canada, and are travelling across the Atlantic Ocean. Soon we arrive at my country."

As he talked Mr. Ojo pointed to Canada on the map and traced their imaginary expedition across the ocean. Now he pointed to his country. He printed the letters FARCIA on the blackboard.

"Unscramble these letters and you will know the name of my country."

The Explorers took only a moment to discover that their visitor was from Africa.

"We will get off our big ocean liner at a part of Africa called Nigeria. From now on we will ride in a jeep. As there are few good roads, our car must be very sturdy so that it can travel through bush and swampy jungle land. Do not be surprised to see a zebra leap out in front of our car, or an elephant lurking in the bushes. You will also see a hippopotamus, and hear monkeys chattering, as they swing from branch to branch of the tall jungle trees.

"While you are touring in Nigeria with me you will feel very hot and sticky. That is because our country is very close to the equator, and therefore our climate is very hot and steamy. No doubt you have been wondering why my skin is so much darker than yours. If you think of how much darker your skin becomes when you have two months of hot weather in Canada, you will realize that our skin must be much darker to protect it from the hot sun's rays all year.

"In Nigeria I would like you to meet a friend of mine named Nwachuku Eme. Let me tell you about his interesting life.

"Nwachuku Eme belonged to a very great Nigerian family. His father was the village priest and witch doctor. When Nwachuku was a very young boy he was taught to help his father to perform sacrifices to the spirits and collect roots and bark for medicine. His father hoped that one day Nwachuku would become a native witch doctor also.

"For several years the Christians had been conducting day school in Nwachuku's village but only the children of poor parents could be persuaded to attend it. Finally, though, the Christian leader succeeded in persuading the village leaders to send at least one son to school. Nwachuku was allowed to go, but his father told him that he must not listen to the stories that the church people would tell him.

"It was at this school that Nwachuku heard for the first time about Jesus Christ the son of God. Nwachuku was very interested and he joined with other villagers in the

Church services and Sunday School. After two or three months in School Nwachuku found that he truly believed in Jesus, and he no longer wished to attend his father's worship of spirits. The first time he tried to stay away from his father's sacrifices, his father whipped him and told him he must not believe what the Christian people were telling him. But Nwachuku believed so much in Jesus Christ that he could not obey his father, and so to escape more beatings he went to live with his uncle who was a Christian.

"When Nwachuku was only nine years old, he was able to read the Bible in his own language, and, in spite of his father's threats, he was baptised as a Christian. After his baptism, Nwachuku's father would not allow him to return home, but the Christians of the village took him in. He became a Christian leader and teacher. He taught others how to read the Bible and sing hymns. Many times he was punished, and ordered not to teach about Jesus, but Nwachuku was so joyful and enthusiastic about Chritianity that he could not stop.

"A few years later he attended a college for training ministers in Africa. He also spent one year in a Theological College in Canada.

"Today, he is back with his wife and family in Africa, and Nwachuku continues to tell others about God and his son Jesus Christ.

"It was because a person, from a Christian country like Canada, came to Africa that Nwachuku and myself heard about Jesus and believed in him. I know that in your Explorer meetings this year you are going to be studying about my country, and I hope that, as you learn about it, you will help to spread Christianity by praying for my people that they will let the Christian leaders teach them about Jesus."

Mr. Ojo sat down. The boys and girls sat very still. After a moment's silence, Miss Roberts stood and thanked Mr. Ojo for coming to speak to the Explorers. Then she declared the first expedition ended.

As Jim and Bill walked slowly and thoughtfully toward home they agreed that it had been the most interesting expedition they had ever had.

"Gee," remarked Bill, "I can hardly wait to learn more about Mr. Ojo's country."

THINGS TO DO:

1. Find Africa on a map of the world. Find Nigeria. Trace the trip the Explorers took from Canada to Nigeria.
2. Try to find out where Nwachuku Eme studied to be a minister in Canada.
3. Perhaps you might like to play an African game. You will find many interesting ones in "Children's Games From Many Lands" by Nina Millen.

Many of you may have met Mr. Eme when he was here in Canada, and heard him tell stories of his own country, Africa.

THE EAST ASIA CHRISTIAN CONFERENCE

by DR. E. H. JOHNSON

(Dr. E. H. Johnson is Secretary for Overseas Missions for The Presbyterian Church in Canada, and was the only Canadian representative at this Conference. He was one of the very few non-Asians who were present as special consultants and visitors. Dr. Johnson is Vice-Chairman of the Department of Overseas Missions of the Canadian Council of Churches, and is a member of the Joint Committee of the International Missionary Council of Churches, under whose sponsorship the East Asia Christian Conference came into being.)

The formation of the East Asia Christian Conference is an event of major importance in the world mission of the Christian Church. It decisively marks the transition from the missionary movement of Europe and America to the missionary movement of a world-wide Church.

The Inaugural Assembly of the East Asia Christian Conference which met in Kuala Lumpur, Malaya, May 14 to 24, 1959, drew together representative member Churches from fourteen nations of Asia. These included representatives from Pakistan, India and Ceylon, through the countries of South-East Asia to Korea and Japan on the North. Countries represented included approximately half the total population of the world.

The East Asia Christian Conference is a continuing organization in which East Asia churches will strengthen one another in the common task of evangelism and ministries of human need in their own areas. It will meet in assembly once in four years and will operate through a Secretariat and through special Committees and Conferences during the intervening period.

The Chairman of the first Assembly was Bishop Sobrepena of the Philippines; the Vice-Chairman was Dr. David Moses of India. Staff included Dr. D. T. Niles of Ceylon, General Secretary; Mr. Kyaw Than of Burma, Associate Secretary, and Rev. Alan Brash of New Zealand, Secretary for Inter-Church Aid.

It was significant that this Assembly should be held in Malaya, one of the newest independent nations of the world. The Assembly made it clear that the Asian Churches are determined to control their own decisions and to direct their own affairs. They still desire help from the older and stronger Churches of the West, but direction and decision of policy must be in Asia.

Christian faith must be proclaimed in ways that are relevant to the political and social changes, which engulf all the nations of Asia, and raise deep questions for which people seek for answers. While the Churches must be concerned with practical ministries to human needs, their basic task is to proclaim the message of Jesus Christ. They must not let concern with institutions overshadow the basic task of evangelism. One speaker told the story of the African layman who complained, "Our pastor has no time to seek for the lost sheep, he is so busy seeking for the lost coin."

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KAGAWA'S DAUGHTER

Miss Umeko Kagawa, of Tokyo, Japan, is the daughter of Toyohiko Kagawa, the world-famous author, and pioneer of Christian social work in Japan, and is herself a very brilliant young woman of many outstanding talents and accomplishments. She has just now been appointed the Secretary of World Youth Projects, a joint enterprise of the World Council of Churches and the World Council of Christian Education, and will direct a Programme which involves 40 projects in 24 different countries.

Through this support for projects outside their own countries and churches, youth groups participate in international and inter-denomenational sharing. Miss Kagawa will have offices in Geneva, and in New York, and will spend several months each year travelling to these projects, and consulting with Youth Groups. Summer service programmes; leadership training courses; youth centres; and publications are all part of her work. She has been, since 1957, co-director of the Student Christian Fellowship of Japan, and is well known in youth work.

Graduated from Kwansee Gakuin University in Kobe, Japan, she studied at the Training School for Lay Workers of the Presbyterian Church in the U. S., at Richmond, Virginia, and in 1955 received a Bachelor of Divinity degree from Yale Divinity School, New Haven, Conn. For some time, she was a Reporter on the staff of the Asahi Press, a leading newspaper of Tokyo, and she has also written a book, "Italian Sun" which was published in Japan, and received with much interest in literary circles. Umeko Kagawa is indeed a worthy daughter of a worthy father, and it will be good to have her on this Continent, at least for part of her time!

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MARY ELLEN ANDERSON *(Continued from page 17)*

by two sisters, Miss Isabel Anderson, recently retired from the staff of the Robert Little School, and Mrs. C. M. Hansen (Emma), two half-brothers, Joseph E. Coleman of Hammond, Indiana and Robert A. Coleman of Fantana, California; and two half-sisters, Mrs. William Osland (Annie) of Lashburn, Sask., and Mrs. John Davidson (Agnes) of Acton.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson
Suite 5,
2255 W. 40th Ave.,
Vancouver 13, B.C.
Press Secretary

WESTMINSTER PRESBYTERIAL — Because of unfavourable weather, the Explorer groups of the Presbyterian Church held their Field Day within St. Matthews Presbyterian Church, *Vancouver,* where Miss Frances Gillespie, Director of Recreation, made the most of her indoor playground. Devotional singing was led by Mrs. Herbert D. Carson; Miss Dixie Lee had charge of the singing; Mrs. Ivan Le Huguet, Presbyterial President was the Director; and Mrs. Alex. C. Aicken, Children's Groups Secretary of the Presbyterial was Convener.

At a recent meeting of Kerrisdale Afternoon W.M.S. Auxiliary, the Rev. Victor E. Ford, of *Marpole* Presbyterian Church gave an interesting talk on his twenty-five years service in the Presbyterian Church in *Bermuda.* A Musical Number by the Explorers Group, and a solo by Mrs. Harrison were much enjoyed.

When the Trudy Rollo C.G.I.T. group of Mount Pleasant Church, *Vancouver,* held its Affiliation service with the W.M.S. Auxiliary, members of the Auxiliary, mothers, members of the congregation, the minister and his wife, were welcomed by the president, Pat Harley, and told briefly the subject of our Mission study on the work in Canada this year. A singsong of various Canadian folk songs, enjoyed during the study, opened the meeting. Then a bird's-eye view of the work in the eight Synods was reviewed, illustrated by the posters made during the study from pictures in The Glad Tidings, the Record, Prestyterian Calendar and also a large map of *Canada,* on which symbols corresponding in colour linked them to the posters. Next coloured slides of the work in *Vancouver* were shown.

For the Service of Worship the girls dressed in costumes of the various nationalities among whom our church works. During the Re-affiliation Service, Mrs. Basey, President of the Auxiliary, presented the badges to the new affiliates and spoke briefly, asking the girls to make Christ the centre of their lives. Mrs. Morrison, Presbyterial Secretary for Girls' Work, presented the new W.M.S. affiliation cards and gave a short talk. Two Senior girls were presented with lanyards at the close of the Affiliation, in a brief ceremony, after which refreshments were served. The Canadian symbol of the Maple Leaf was used in the invitations, name tags, and serviettes used at refreshment time. The girls made boxes on the Canadian theme in which to present their offering.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALTA.
PRESS SECRETARY

EDMONTON PRESBYTERIAL—At the meeting of the W.M.S. Auxiliary of First Presbyterian Church, *Edmonton,* Mr. Scrochan, of the Bible House, was Guest Speaker, and showed the film, "The Leaves of the Trees for the Healing of the Nations". This was much enjoyed and is recommended to other Groups.

RED DEER PRESBYTERIAL — The beautiful weather and surroundings combined to make the Spring Rally of the Presbyterial at Camp Kannawin, *Sylvan Lake,* a red letter event. Most points were represented by the forty-seven women who attended. Mrs. C. C. Downing presided. Morning devotions were taken by Miss Lillian Reay. The afternoon period on "The Twelve" was given by the Young Women of Rocky Mountain House. Miss Norma Kennedy read the report on Council sent by Mrs. Hart, Synodical President. At the dinner hour Miss Mary MacNichol told of life in the Deaconess School; and Miss Elizabeth Penner spoke on Van work later. Mrs. Ryan, of Rocky Mountain House was chosen the delegate to the Regina Training School, and plans were made for Miss Nellie Smith's itinerary. The Scholarship Fund is to be given to a local candidate for the Ministry. An enjoyable day closed with tea served in the dining hall.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307-2ND ST.,
WEYBURN, SASK.
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — The W.M.S. Auxiliary of Knox Presbyterian Church, *Moose Jaw,* was saddened by the death of a beloved member, Mrs. A. R. Bie, who was a Life Member of the W.M.S. Her devotion to Christian principles will always remain an inspiration.

REGINA PRESBYTERIAL — At the Thank-Offering Meeting of the Jean Francis Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, held in the Church, with President, Mrs. Jean Campbell, presiding, the Guest Speaker was S. J. Henderson, Presbyterial Girls' Work Secretary. The Service included the Affiliation Ceremony of the Happy Juniors C.G.I.T., who presented a gift of money. The Affiliation badges were a gift from the Auxiliary. Following the benediction, a Social Hour, and a delicious lunch, were enjoyed by all.

SASKATOON PRESBYTERIAL — The C.G.I.T. Group of *Rosetown* Presbyterian Church, held their Annual Mother-and-Daughter Banquet and their first Graduation Ceremony. At the Banquet, tables were decorated in the C.G.I.T. colours of blue and white, and corsages were presented to the Guest Speakers, Mrs. L. Van Mossel, and Miss Georgina Bone, of *Saskatoon.* The graduating member of the group, Donna Gardner, also received a corsage, and a gift was presented to Mrs. A. Coulter, the Leader. Donna Gardner, Toastmistress, proposed the toast to "The Queen", Sharon Wiseman, the toast to "The Church", to which Rev. G. McMichen replied, Beverley Coulter gave the toast to "The Mothers"; to which Mrs. G. Gardner replied; Mrs. R. Manning gave the toast to "The Girls", to which Gaye Barrie replied; Darlene Lang gave the toast to "Our Leader", and Mrs. Coulter replied.

Following the Banquet the Graduation Service was held in the Church. Miss Bone, representing the Provincial C.G.I.T. Board, conducted the Service and presented the Certificate to Donna, and, following her Valedictory, Donna was presented with a Bible. Gaye Barrie sang, and Mrs. Van Mossel, President of *Saskatoon* C.G.I.T. Council, was Guest Speaker. The Rev. G. McMichen closed the service with the benediction.

MANITOBA

MRS. R. A. D.AVIDSON,
315-12TH ST.,
BRANDON, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL—Fourteen auxiliaries were represented at the Mission Rally of Brandon Presbyterial held in St. Andrew's Presbyterian Church, *Brandon*. Rev. J. B. Inglis, minister, opened the sessions with devotions. Panel discussions were conducted by representatives from *Carberry, Wellwood, Southminster,* and *Birdtail Reserve,* telling of "Our Missions at Work in Canada". This included Chinese, French-Canadian, Indian and extension work, and the organization of the W.M.S.

Rev. I. Amini, of Boissevain, conducted the afternoon devotions and Mrs. Rose sang in French and Hungarian. Miss Nellie Smith of Toronto gave a very challenging address, surveying our work. At the tea hour, Chinese, French-Canadian and Hungarian foods were served.

Workshops were conducted by Mrs. R. J. Hood, Mrs. D. Smith, Miss E. Mellafont, and Mrs. David Smith on the following topics — Missions in C.G.I.T.; the Mission Study Book; What Percentage should be spent on Misisons; and Children's Groups.

Miss Nellie Smith conducted the evening devotions. Mrs. J. J. Thomson, Synodical President, gave the highlights of Council. Guest Speaker was Mr. Josepth Nancoo, a student from Trinidad, serving our Church at *Minnedosa.*

The program committee consisted of representatives from *Neepawa,* with Mrs. David Smith as convenor.

SUPERIOR PRESBYTERIAL—A meeting of Superior Presbyterial was held in First Presbyterian Church, *Port Arthur,* with the President, Mrs. M. Fidler, presiding. A period of silence was observed in memory of Dr. John McMahon, minister of First Presbyterian Church, *Port*

Arthur and Miss Jean Stevenson, a valued member of St. Andrew's, *Fort William*.

Mrs. G. Blake, reporting for the Evening Auxiliaries Dept., told of a new group at *McIntyre,* the President of which is Mrs. B. Birch. Mrs. M. Fidler and Mrs. M. Spiddell were in charge of the Mission Study at the Organization Meeting. This group held their Affiliation Service May 19th.

Mrs. S. Sherlock, Girls' Organization Secretary, reported the Affiliation Service of the C.G.I.T. of First Presbyterian, *Port Arthur*. Members of the W.M.S. attended and films were shown. At the Affiliation Service of the C.G.I.T. of First Presbyterian Church, *West Fort William,* Mrs. K. Hearndon spoke on the Deaconess Training School. A film on our Canadian Missions was shown.

Mrs. J. J. Thomson, President of Manitoba Synodical, was Guest Speaker giving an interesting and informative talk on Council.

WINNIPEG PRESBYTERIAL — The Morden Auxiliary of the W.M.S. of Knox Presbyterian Church held their regular meeting at the home of Mrs. J. Les. Clubine and, after Devotions by the President, Miss C. Denholm, our newly-graduated deaconess, took charge of the meeting. She very ably told of her work at the Port of *Montreal* and illustrated her work with pictures. May this young graduate have a colourful and successful career. We are very proud of her.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — Graduation certificates and pins were presented to three C.G.I.T. members at an impressive service held in Tolmie Memorial Church, *Port Elgin*. Mrs. John Smith, Girls' Work Secretary, made the presentation. Rev. M. D. McNabb gave the inspiring address. The C.G.I.T. Leader, Mrs. Len Archer, and Miss Agnes Ann Goar, presented each graduate with a white Bible. An Explorer Graduation Ceremony was also conducted, and Miss Vickee Archer was accepted into C.G.I.T. Visiting groups from *Tiverton, Southampton,* and *Port Elgin* United Church were present.

At the Thankoffering Meeting of the W.M.S. Auxiliary of Tolmie Memorial Church, *Port Elgin,* Mrs. Irvin McVittie, of *Southampton,* was Guest Speaker, and a duet was sung by Mrs. K. Welsh and Mrs. R. Chapell of *Burgoyne*. Guests were present from *Southampton, Paisley, Tiverton,* and *Burgoyne*.

Mrs. John Sim, of *Tara,* spoke at the meeting of the *Burgoyne* W.M.S. Auxiliary and Mrs. K. Welch was soloist. Guests were present from *Toronto, Port Elgin, Paisley,* and *Tara.*

The C.G.I.T. of St. Andrew's Presbyterian Church, *Hanover,* held a mother-and-daughter banquet and re-affiliation service. The speaker, Mrs. J. Marquis of *Meaford* was introduced by Jean Love and thanked by Ann McGeagh. Mrs. Marquis spoke of the joys and benefits to be derived from Camping. Carol Horton proposed the toast to the mothers, and Mrs. J. Harvey replied. Mrs. E. Forster and Mrs. P. Mills are Leaders of this group.

At the morning Church service in St. Andrew's Church, *Hanover,* junior certificates and seals were presented to Jennifer Crockford, Margaret Crockford, Nancy Girodat, Billy McIntosh, Garry Andrews and David Stewart, of the C.O.C., and Kenneth Hartman of Explorers. Miss Deanne Girodat received her fourth seal, entitling her to a life membership in the W.M.S.

CHATHAM PRESBYTERIAL — The Senior W.M.S. Auxiliary of First Presbyterian Church, *Chatham,* honoured Mrs. J. F. Fletcher, Honorary President of Presbyterial, on the occasion of her golden wedding anniversary.

Mrs. Frank Brown gave an interesting report of Synodical at a meeting of Knox W.M.S. Auxiliary, *Windsor.*

The Senior Auxiliary of St. Andrew's Presbyterian Church, *Windsor,* had Mrs. Wm. Lawson as Guest Speaker. She outlined the new challenges of our missionary work. Mrs. J. Johnston and Mrs. J. E. McCormick had charge of devotions.

HAMILTON PRESBYTERIAL — The Senior Auxiliary of the W.M.S. of Erskine Church, *Hamilton,* celebrated its 70th birthday with many guests present. Greetings were brought from Presbyterial by Mrs. F. Duvall, and from Synodical by Mrs. D. Munro. Miss B. Brown gave the interesting historical sketch. Mrs. J. E. Gartley and Mrs. W. A. McLeod sang, accompanied by Mrs. D. McGaughan. Mrs. F. Arnold introduced the Rev. F. C. Knox who gave an illustrated talk on his work in *India.* At the social hour, Mrs. A. Mercer cut the birthday cake, Mrs. J. B. Marlatt and Mrs. T. C. Binkley poured tea, and members of the Mildred Soutar W.M.S. Auxiliary assisted in serving.

The C.G.I.T. and their Leader, Miss Mildred Dixon, met with the W.M.S. Auxiliaries of Erskine Church for their affiliation service. Mrs. F. A. Beale presided. Mrs. R. Armstrong, Miss May Sellar and Mrs. R. Strachan, conducted Devotions. Miss Helen Millar told of her recent visit to *India.*

HURON PRESBYTERIAL — The *Goderich* Senior W.M.S. Auxiliary met at the home of Mrs. Robert Bisset when Miss Ida White, R.N., home on furlough from *India,* was the honoured guest and speaker. Mrs. D. J. Lane, of *Clinton,* on behalf of the group, presented Miss White with an Honorary Membership.

The Arthur W.M.S. Circle of Knox Church, *Goderich,* held an "Antique Fair", displaying many interesting articles. Tea was served in an appropriate setting, with the waitresses in old-time costumes.

MAITLAND PRESBYTERIAL — The

75th anniversary of Maitland Presbyterial was celebrated in Knox Church, *Teeswater,* with Mrs. Farish Moffatt of *Langside* presiding. Miss Iva Carr, *Dungannon,* told how in July, 1884, four auxiliaries — *Kincardine, Lucknow, St. Helen's,* and *Brussels* — met at Knox Church, *Kincardine,* and formed the nucleus of Maitland Presbyterial, which now has 23 adult groups, and many young people's and children's groups. Miss A. A. McKay, *South Kinloss,* was presented with an Honorary Membership. Miss McKay said that in the early days of the Gaelic-speaking *S. Kinloss* W.M.S. Auxiliary, her mother was the only one who could read English, and interpret it to the other members. Guest speakers were Mrs. A. Glenn Thompson, *Toronto,* President of Council, Miss Dorothy Douglas, of *Lucknow,* on furlough from *Formosa,* and Miss Marion Williamson, *Wingham,* former missionary on the *Bhil Field, India.* Mrs. W. L. Speirs, *Brussels,* and Mrs. J. Campbell, *Molesworth,* conducted a Memorial Service for departed members. A reader and cast of 26, in interesting costumes, presented an historical sketch, prepared by *Lucknow* Evening Auxiliary. Mrs. W. Ballagh, Girls' Work Secretary, had charge of a C.G.I.T. Graduation Service. Mrs. Guthrie Reid, Past President of Presbyterial, cut the cake. Candles surrounding it were lit by six 25-year members of the Presbyterial.

PARIS PRESBYTERIAL—The Mission Circle of St. Paul's Presbyterian Church, *Simcoe,* had 100 guests present at their 50th anniversary. These were welcomed by the president, Mrs. H. V. Jewitt. Past presidents, Mrs. J. Coley, Mrs. G. H. Pleasance, Mrs. M. C. MacIntyre, and Mrs. D. I. Hill, took part in the programme. Miss Clara Hoag, charter member and Honorary President, gave the Auxiliary's history, and read a letter from a former member, Mrs. Victor Veary, now a missionary in *French Equatorial Africa.* Miss Helen West was soloist. Guest Speaker was Dr. Marion Powell, on furlough from *Japan.* She told of her hospital work there. A Life Membership was presented to Mrs. J. Caley. At the Social Hour, Miss Hoag and Mrs. D. C. MacDonald poured tea, and members of the Senior C.G.I.T. served.

The W.M.S. Auxiliary of Alexandra Presbyterian Church, *Brantford,* celebrated its 65th anniversary with the Rev. R. Malcolm Ransom, Assistant Secretary for Overseas Missions, as Guest Speaker. Several gentlemen of the congregation took part in the service at which Mrs. J. R. Esler presided. Members of the Evening Guild received the offering which was dedicated by Mrs. E. P. Winhold. The honour of cutting the birthday cake was given to Mrs. J. W. Edwards, Auxiliary Treasurer for 28 years.

SARNIA PRESBYTERIAL — Sarnia Presbyterial has been saddened by the recent passing of Mrs. R. Stirrett, of *Sarnia* and *Petrolia,* 97-year-old charter member and Past President. Her memory will long remain in the hearts of her friends and fellow-workers.

TORONTO AND KINGSTON

Miss Elizabeth Robertson,
8 Crown Park Rd.,
Toronto 8, Ontario
Press Secretary

GUELPH PRESBYTERIAL — A well-attended Rally of this Presbyterial was held in *Eden Mills.* At the afternoon session, President, Mrs. J. D. Cleghorn, was in the Chair and Mrs. W. J. Lowrie, President of *Eden Mills* W.M.S. Auxiliary, welcomed visitors. Mrs. R. McLean, of *Hamilton,* gave an inspiring address, and a duet by Mr. and Mrs. J. Birch was much enjoyed. Reports of Synodical, and a discussion on "The Place of Women in The Church", featured the afternoon session. In the evening, Miss Athalie Read, of *Hamilton,* told of the extension work of the Church in *Hamilton,* in which she participated, and the *Eden Mills* Ladies Quartette provided the music.

NORTH BAY PRESBYTERIAL — The Dorothy Douglas W.M.S. Auxiliary of Knox Presbyterian Church, *Sudbury,* held a Re-Affiliation Service of the C.G.I.T. group with the W.M.S. at a recent meeting, when President, Mrs. M. E. Kerr, welcomed the girls and their Leader, Mrs. E. Perry, and presented each girl with an Affiliation Badge. Mrs. H. R. Edgar, on behalf of the Auxiliary presented each girl with a copy of "My C.G.I.T. Book". Two piano selections were given by Miss Joan Dinwoodie. Clothing for the Cecilia Jeffrey Indian School was received, and a social Hour was enjoyed at the close of the meeting.

Nearly fifty women of the Chinese Women's Society of Knox Presbyterian Church, *Sudbury,* gathered in the Church Hall to pay honour and say "Farewell" to the Rev. and Mrs. James S. Roe. A delicious Chinese dinner was enjoyed, after which a beautiful Hong Kong tea-set and seven pairs of chopsticks were presented to the Roe family. Rev. Mr. Roe leaves shortly to become minister of Park Lawn Presbyterian Church, *West Toronto.* Mrs. Roe has been one of the sponsors of the Women's Society since it was organized in 1950.

ORANGEVILLE PRESBYTERIAL—President, Mrs. R. D. Fraser, presided at all sessions of the Annual Meeting of this Presbyterial. Mrs. E. A. C. Reynolds, Treasurer, reported an increase in 1958 givings, and stressed the need for funds to support the expansion planned for our W.M.S. work. Auxiliary Presidents, in a Questionnaire by Mrs. Fraser, gave much useful information in their replies, and the Guest Speakers, Miss Dorothy Douglas, of *Formosa;* Mrs. Knox, of *India;* and Miss Isabel Taylor, of *Formosa,* told of the great need for more nurses, teachers, doctors and other workers in all these Mission Fields to help in native work. A trio from

Hillsburgh—Mrs. A. Duncan, Mrs. H. Barker and Mrs. D. McMurchy — sang during the afternoon. The Installation of Officers was conducted by Mrs. D. Sinclair, of *Dundalk,* and the *Hillsburgh* ladies served dinner and tea.

EAST TORONTO PRESBYTERIAL—The Anna Thomas W.M.S. Auxiliary of Westminster Presbyterian Church, *Toronto,* whose President is Mrs. J. Richell, has featured the Study Book at meetings each month, and for their Thankoffering Meeting Miss Ruth Starrett, Deaconess at Evangel Hall, was Guest Speaker, and showed slides to illustrate the splendid work done at this downtown Centre. Quilts, afghans, and knitted goods from this Auxiliary have been sent both to Evangel Hall and to Knox Church throughout the year, and money raised from Home Cooking and Candy Sales has been sent to help the Building Fund of the Missionary and Deaconess Training School. One evening each month, refreshments are provided for the needy men at Evangel Hall meetings. All members feel that progress, both financially and spiritually, has been made in their W.M.S. work.

The Explorers Group of St. John's Presbyterian Church, *Port Perry,* held their closing meeting in the Church, when mothers and friends were guests. The girls conducted the Devotional, and gave an enjoyable Musical Programme later, after which guests viewed, and found most interesting, the group handiwork, which included a map and a diorama. Mrs. W. Perry presented Graduation Certificates to eight members of the Group, whose Leader is Mrs. W. Owen.

WEST TORONTO PRESBYTERIAL — The 43rd Annual Meeting of Section 3, of this Presbyterial was held in St. Andrew's Presbyterian Church, King, with Mrs. W. E. Berry, District Vice-President, opening the meeting with prayer. Mrs. W. J. Agar, President of West Toronto Presbyterial, brought greetings, and introduced other Presbyterial officers; Mrs. D. McCallum, of King, welcomed the delegates. The Rev. Mr. Bruce Hill, of St. Andrew's Church, King, spoke on "The Work of Women in the Church", and Miss Ruth Starrett, of Evangel Hall, was Guest Speaker, and gave a graphic account of the work done there by our Church. Mrs. Marshall Jess, of *Bolton,* was soloist, and Courtesies were given by Mrs. Norman Black, of *Nashville*. A moment of silence was observed in remembrance of members who had been called Home, and the meeting was closed with prayer by Mrs. W. E. Berry.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — The 45th Annual Rally of this Presbyterial was held in St. Matthew's Presbyterian Church, *Ingleside,* with

Mrs. E. L. Blair presiding at both Sessions, and Opening Devotions conducted by members of the *Cornwall* and *Avonmore* W.M.S. Auxiliaries. President, Mrs. F. R. Duminy brought greetings from Synodical. The Guest Speaker, Mrs. W. B. Leatherdale, *Montreal* W.M.S. Hospital Visitor, gave a moving story of her work. All reports showed consecrated effort and interest.

Mrs. John Denovan held an Anniversary Tea in honour of the 35th Birthday of the Douglas Auxiliary of the W.M.S. of *Kirkhill* Presbyterian Church. Thirty-five Dollars of the money received was sent to *Toronto* for the Building Campaign of the Missionary and Deaconess Training School.

BROCKVILLE PRESBYTERIAL — A well attended and successful Rally was held in St. Andrew's Church, *Cardinal,* with devotions being conducted by members of *Winchester* and *Spencerville* Auxiliaries. Miss Dorothy Lukes was Guest Speaker. Reports of Synodical and Council Meetings were given by various members. Mrs. H. Graham, President for the last five years, was presented with an Honourary Membership, and bar for her W.M.S. Pin, by Mrs. J. Riddell and Mrs. H. Byers, who thanked her for her loyalty and untiring interest. A discussion was held of the work and problems arising from the Departmental Secretaries' reports.

MONTREAL PRESBYTERIAL — A well-organized Evening Department Biennial Conference comprising delegates from the *Hamilton-London, Toronto-Kingston* and *Montreal-Ottawa* Presbyterials, was held in Knox-Crescent-Kensington Church, *Montreal,* on May 2nd and 3rd, presided over by Miss Jean Brown. Three most inspiring addresses were delivered on the theme "His Challenge — Our Choice" by Rev. J. S. McBride, Rev. J. Charles Hay and Rev. Dr. C. J. MacKay. Spheres of service were described by Miss Dorothy Lukes, Rev. E. Briard and Rev. Charles Cochran. Miss Louise A. Reith spoke on the work of the Organization Department and Miss Isabel Taylor on her work in Formosa.

St. Columba Presbyterian Sunday Schools, of *Valois, Quebec,* for the second year, sponsored an Annual Mission Essay Contest, as part of the extensive Missionary Programme of the Schools. The children wrote their Essays either on our own Overseas Mission Work, or that of any other Protestant denomination, and each child was required to obtain his — or her — own material from the Mission concerned. A world-map, showing the location of all such Missions, was shown to the entire Upper School. Seventeen children were entrants, writing on Missions in every part of the world, and Awards were made at the Family Service in May. Mrs. R. Calhoun, President of the W.M.S. Auxiliary, was one of the three judges, the others being a member of Session, and the President of the Adult Bible Class.

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The Glad Tidings

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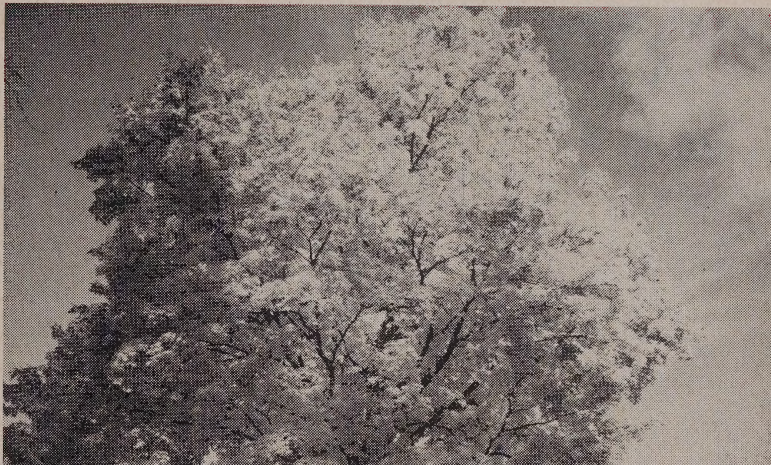

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October, in her gold and scarlet glory,
Her trees a-blaze before our wondering eyes,
Proclaims again the joy of Nature's story —
God's promise that His beauty never dies!
(L. M. C.)

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"THE TREES OF THE LORD"

by LEETA McCULLY CHERRY

I care not where my home may be,
But close beside, I want a Tree—
A Tree, with branches high and broad
To keep my heart a-tune with God!
(L. M. C.)

HOW WONDERFUL a thing is a Tree—the calm perfection of its growth; its long span of years; the ever-recurring tender green of its budding Springtime loveliness; its cool canopy of full-leaved Summer shade and shelter; the ineffable glory of its Autumn golds and crimsons! How great, and unending, is their service to mankind and his multiple needs; how much do we take them all for granted, yet how sad and desolate a place this old world would be without the wonder of the Trees! And with it all, how very little do the Trees need man, his trivialities, or his feeble help. They are indeed of God, and our thankfulness must constantly rise to Him, because of them.

With the unerring instinct He has given unto them, wherever they may be—on mountainside, plain, hilltop, valley or desert land—they gather their sustenance from the soil, be it rich or barren; find food and drink even from the rocks; and moisture from stream and sky. Sunshine they store away to make the living green of their verdure; vitality and strength they draw from the still, hidden waters far beneath the earth; in sturdiness and steadfastness, they bow before the winds, and bend to the storms, until proud and lofty heads may be lifted once more to sunshine and the calm blue skies. There is nothing superficial about a great tree! A tree knows what it wants and needs, and governs its activities by primary and definite aims. Its purpose in life is clear and well-defined, and every creative energy is directed toward that end. Henry Van Dyke, thinking of the great service given by these "Trees of the Lord," expresses it beautifully in one of his lovely poems—

"Many a tree is found in the wood,
And every tree for its use is good.
Some for the strength of the gnarled root,
Some for the sweetness of flower or fruit,
Some for shelter against the storm
And some to keep the hearthstone warm;
Some for the roof, and some for the beam
And some for the boat to breast the stream,
In the wealth of the wood since the world began
The trees have offered their gifts to man."

How very often, too, all throughout the Bible, do we find mentioned, the trees of many kinds which were so familiar to the people of Israel, and read about the traditions of certain well-revered trees under whose great boughs a weary man might rest, dream dreams, see visions, and breathe in prophetic revelations. In the grandeur of the beautiful poetry of the Bible, so frequently "a righteous man" is likened to a tree, and truly no other figure of speech could better express the spirit of a good man—strong and upright; steadfast and enduring; vital and serene; comfort-giving and upholding; and undisturbed by storm or drought. Isaiah, speaking of those blessed by the Spirit of God, said "they spring up with the tenderness and grace of willows by the water-courses." What a perfect picture that brings to mind, and how familiar a metaphor to all who know the countryside! The Prophet Jeremiah says "Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river; not careful in the year of drought, neither shall cease from yielding fruit."

The Psalmist, in the first Psalm of all, tells us "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scorners. But his delight is in the law of the Lord, and in his law doth he meditate day and night—and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither; and whatsoever he doeth shall prosper". Here is indeed the portrait of a man who dwells in harmony with his Maker, in every part of his being and his life. When he walks, he walks with God, and even in his times of silent contemplation, within the sanctuary of his own soul he communes with God, and even his solitude is a glory, because God is there. Like the tree "planted by the rivers of water," he is in constant living contact with the source of life, and draws his growth, his strength, and stability, from that vital Spring.

It is thought that the tree which the Psalmist here had in mind was the Palm tree, which grows and flourishes even in the hot desert places. Its secret source of life lies deep beneath the sand, and, once rooted, it will grow even in sterile soil, nor does it wither in the scorching heat of the tropical sun. Often as deep as forty feet below, the thirsty roots will have found the hidden waters, and are found drinking deeply from these life-giving underground streams of water. Because it has contacted and drawn upon this never-failing source of life, it lifts its head with defiant freshness, and flourishes in beauty when most other things perish. "The righteous shall flourish like the Palm tree," the Bible tells us, and when our faith keeps us in constant contact with the refreshing springs of God's power, then, like the Palm tree, our deepest needs are met, and we, too, may grow in strength and beauty—and in perfect trust. In ancient days, the plumey Imperial Palm was the symbol of victory and eternal life, and was found always adding, with its grace and symmetry, to the splendour of palaces and temples. It is one of the trees most often mentioned throughout the Scriptures.

Again, in Psalm 52, the Psalmist says "But I am like a green olive tree in the house of God, I trust in the mercy of God for ever and ever." The Olive trees of Israel, also were a symbol—they were fair and of great beauty, and they bore goodly fruit for the sustenance and support of man. Their strength and vitality were proverbial, for an olive tree could continue bearing for twenty generations, and still surround itself with vigorous new shoots—their fruitfulness could be depended upon. Psalm 92 tells us—"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age, they shall be fat and flourishing." The strength of these cedars was almost fabulous, and a by-word to the people of Israel, who said that they had been growing there in strength and beauty ever since the Flood, which wiped out all other living things. Their beautiful and sturdy timbers were built into the Temples, particularly the great Temple of Jerusalem which was 46 years in the creating, so perfect and beautiful was its design and workmanship. Again, in Psalm 104, the Psalmist sings of these famous trees, some of which are still growing even to this day — "The trees of the Lord are full of sap; the cedars of Lebanon which he hath planted, where the birds make their nests; as for the stork, the fir trees are her house." Because of their great power of growth, throughout the Bible, very often, too, trees are used as a symbol of some of God's great gifts to mankind. In the Garden of Eden, for instance, grew the tree of the knowledge of good and evil, whose fruit was forbidden, but which mankind could not resist. And in the last Chapter of all—the 22nd Chapter of Revelations, St. John, the Divine, pictures for us the vision of the Tree of Life—"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations."

It is wonderful indeed to be likened to a Tree! Darwin once said "if a tree had a brain, it would be in its roots"! And, learning something of the process of a tree's great growth, this is not a hard thought to accept. For, deep in the earth, the probing roots of the tree seek and find, dodge and push, until they reach their source of sustenance. With delicate tips protected by a root-cap, something like a little helmet, they spiral down through the soil, with a corkscrew movement, twisting around interfering rocks, pushing them aside — even dissolving them, with the acids they can secrete for just such needs! The root-spread of a great tree is almost a double picture of the lofty tree above—this vast underground growth also has a main trunk, known as the tap-root, and from this spread out the big primary branches; smaller ones branch out from these again; and so, on and on, in ever-diminishing sizes until, beyond even the small capillary roots, are millions of tiny root-hairs. And all of these exist for one purpose alone—to feed and maintain the huge and sturdy tree above!

A big tree taps an amazingly large space of earth. It can survive a really serious drought, because it literally drinks through these billions of hidden hair-roots, and this precious water travels through the sapwood and through minute tubes, right from the farthest-out root into veins of the leaves. Thus the tree finds the strength of the deep-down waters, and from these precious waters come all the elements the tree must have for growth and survival — nitrogen, calcium, phosphorus, potassium, iron, copper, zinc, magnesium, and many others. In these hidden waters the very chemistry of its life takes place. Therein lies its sturdiness, its steadfast growth, its green beauty, and the wondrous glory of its Autumn foliage.

The pores, with which the tree breathes, are mostly on the underside of the leaf. In the cool darkness, the tree breathes freely; on dry bright days, these pores, now slightly closed, prevent the escape of too much moisture from the tree. The oxygen is released by the work of the upper side of the leaf, accomplished with the help of the sun. It is a remarkable thing that the green in the leaf can actually use solar energy, and, in an almost magical way, obtain the sugars and starches it must have for nutriment. Surely this is the perfection of production — such as no human ingenuity could in any way duplicate!

The whole story of a tree's growth can be seen in the end of a freshly-cut trunk. Outermost are the layers of bark; then a green ribbon, called cambium; then the sapwood, with its life-giving water; at the centre, the dark and heavy heartwood, its oils and resins solidified by the great pressure of the cells above and around it. Once, this dense heartwood was clear sapwood — the steady pressure of the years made it this pillar of strength at the tree's core. Thus do the trees hoard their power, increasing it year by year. Right in the heat of August, real activity wakens within a tree. Then is the time the trees complete their yearly rings, and on the tips of every maple, beech and elm twig, are developing the buds which will be leaves in Spring. At the base of every leaf, fragile cells begin to form in August, and, when these cells are complete, the leaves will gradually be separated from the tree. Their life is over. The green will disappear—the yellows, reds and golds will be left—or newly created. Soon they will flutter to earth—their cycle finished.

There is really no set limit for the size and age of a tree. A marvelous tree in Mexico, the giant Cypress of Tule, near the City of Oaxaca, is perhaps the oldest known living tree. It is estimated to be 10,000 years old, and measures 175 feet around the trunk. Twenty men, with arms outstretched cannot quite span it—it is the biggest tree ever found! I have a picture of this venerable tree, sent to me by a friend who had the happy experience of standing beneath its great branches. In Inyo National Forest, California, there is a Bristlecone Pine Tree, which is 4,500 years old, and still growing—this was a young sapling some 2,500 years before Christ was born! The Giant Sequoia Trees of California, growing steadily still on the western slopes of the Sierra Nevada Mountains, at heights ranging from 4,000 to 8,000 feet, are known to be the tallest of all trees. They are computed to be 3,500 years old, and the bark on those mighty trunks is often two feet in thickness. In California, too, are the beautiful Redwood Groves, and many of these magnificent trees date back to the Phoenician Empire and the reign of David, King of Israel. One of those is 364 feet high—the height of a 35-storey modern building, and many others, vital, beautiful, and still growing, approach it very nearly in height. These are known to be 3,000 years old.

Yes, a tree is a wonderful thing! It takes God to grow a tree—sometimes it takes Him even thousands of years to do it! And what an experience of reverence and awe it is to walk through a grove of these Giant Redwoods, as we did, on a recent trip along the western Californian Coast—so magnificent and hushed, their lofty heads almost seeming to touch the heavens above, the whole atmosphere that of a great Cathedral, a veritable sanctuary, where the tumult of the world enters not, and the heart is lifted in unvoluntary prayer to the Creator of all things good and beautiful. I could not help thinking of Beethoven, the great composer of immortal music who so often sketched his singing melodies in his notebook as he walked under the sky in the beautiful Vienna Woods, and who wrote "Here, every tree seems to say 'Holy! Holy!' "

Truly, there is a message in a mighty Tree — listen well, and you may hear it!

"Forests are made for weary men,
That they may find their souls again,
And trails with leafy shadows black
Are placed there just to lead men back,
Past all the pitfalls of success
To steadfast faith and happiness.
Far from all man-made craft and fraud—
O Forest, lead me back to God!"

(Mary Carolyn Davies)

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In Remembrance

Miss Belle McCallum	Port Elgin, Ont.	Bruce and Owen Sound Presbyterial
Mrs. Josiah Bell	Port Elgin, Ont.	Bruce and Owen Sound Presbyterial
Mrs. M. E. MacGillivray	Dunvegan, Ont.	Glengarry Presbyterial
Mrs. James Harkness	Hamilton, Ont.	Hamilton Presbyterial
Mrs. Fred Curry	Madoc, Ont.	Kingston Presbyterial
Miss Annie M. Van Kleek	Madoc, Ont.	Kingston Presbyterial
Mrs. John Clark	Uxbridge, Ont	Lindsay Presbyterial
Mrs. A. Hurren	Eldon Station, Ont.	Lindsay Presbyterial
Mrs. P. Keith	Gamebridge, Ont.	Lindsay Presbyterial
Mrs. L. Hartle	Fenelon Falls, Ont.	Lindsay Presbyterial
Miss Annie Moon	Ingersoll, Ont.	Paris Presbyterial
Mrs. D. A. MacKinlay	Camlachie, Ont.	Sarnia Presbyterial
Mrs. Samuel Caldwell	Vancouver, B.C.	Westminster Presbyterial
Mrs. R. A. Sewell	Toronto, Ont.	West Toronto Presbyterial
Mrs. J. A. Hilts	Toronto, Ont.	West Toronto Presbyterial

PRAYER

by (Mrs. Harold) ELLA MARY TATE

TORONTO AND KINGSTON SYNODICAL

Our God and our Father, the Giver of every good and perfect gift, we bow in adoration before Thee, and acknowledge Thy great love unto us — Thy children. We come to Thee in deep contrition, for we have sinned against Thee in thought, in word, and in deed. For the unjust thought, for the uncharitable judgement, for the selfish deed, O Lord, in Thy mercy, forgive us, as we turn to Thee with penitent hearts.

Our Heavenly Father, we beseech Thee that Thou wilt accept our prayers of Thanksgiving. At this season of the year, we would render praise for Thy bountiful gifts to us; for the beauty of Nature; for the changing seasons, with their messages of thoughtful care over us; for the rain which watered the seed; for the sunshine which ripened the grain; for the joys of harvest time. Open our eyes to see the wonders, and our hearts to feel the beauty. Help us to be so filled with gratitude that we may bring Thank-offerings of all that we possess, so that the windows of Heaven may be opened, and Thy richest blessing descend upon our land.

O, Father of men, Thou hast promised that the Kingdoms of this world shall become the Kingdom of Thy Son, and, to this end, we pray Thee to bless all Missionaries, wherever they may be called to labour. May they be effective heralds of the Gospel, to those whom they seek to win for Christ. We thank Thee for the devotion of their lives, and the faithfulness of their witness.

Bless our Society, its work, and its workers. Give to us, as members of our Missionary groups, a true conception of our responsibility; a new eagerness to know, and to do, Thy will. May we all, in our homes and daily lives, be true missionaries for Thee.

Deepen the current of our shallow lives, and may we be challenged to obey the command of Christ to — "Launch out into the deep!" Help us to be done with lesser things; help us to forsake the shallows along the shoreline, and to seek, rather, the deep waters, whose buoyancy would carry us out into a more devoted service for Thee. Teach us to live, as we pray. Where we are in error, purify us; where we are disheartened, encourage us; where we are hesitant, inspire us.

We ask these things for the sake of the One in whose Name we pray, Jesus Christ, our Lord.

Amen.

THE BELOVED AUTOCRAT

by LAURA K. PELTON

(This is the second in the series of articles which Miss Pelton is writing, for "The Glad Tidings," about the Presidents of our Women's Missionary Society (W.D.) since 1925. The third article will appear in an early issue.)

MRS. DANIEL STRACHAN

MRS. DANIEL STRACHAN, President of the Women's Missionary Society, 1928-1932, was an autocrat who believed in democracy. She believed, whole-heartedly, in democratic procedure, and democratic government. A dictatorship was as repugnant to her aristocratic nature as persecution and injustice. Yet, she was—an autocrat!

Such was the paradox, who was Helen Strachan, whose name will go down in history of The Presbyterian Church, and of our Society, as the incomparable woman of her time. The very complexity of the woman's nature defies satisfactory analysis. It is impossible to tie her in a tidy package and say—this is the woman who led our Society as the second President following 1925, and for a number of years afterwards as Treasurer.

During the aftermath of the first enthusiasm that characterized the years 1925 to 1928, Mrs. Strachan put us solidly together for the job which had to be done. She blew the bubbles into nothingness, and launched us on the long invigorating climb towards the achievements of the future.

Her task was not easy. Her vision was often clouded by the timidity of lesser souls; the whimpering of those exhausted by spent enthusiasm; and the fears of the many caught in the nation-wide depression. Her intrepidity was never that of a bogus hero whipping a staggering army. It was the courage and fearlessness born of a *vision* of the *possible*. It was the determination to realize the full potential of the Society she served.

That was the secret of her success

—a vision, and the ability to inspire confidence in her associates and followers, that it *could be realized*. In a measure, it explains also the autocrat who believed in democracy. She knew that her vision for the Society was good, that it *was* attainable, and she knew her own powers of achievement. She knew her power over others—that they would follow where she led. But what she failed to recognize were the dormant abilities of her many associates. She led as a general, but seldom produced leaders. She dominated the conference table, overruled opposition, not always gently; but she was more often right than wrong.

Helen Strachan had no patience with the stupid; little respect for the timid; and a healthy disdain of the self-seeker. Slackness, indolence, tardiness, neglect, either among the Executive or members of the staff, she could not tolerate. Indefatigable, meticulous, punctual and faithful in the discharge of her own responsibilities, she expected the same of others. For a person whose plans were ambitious, comprehensive and imaginative, whose feet were set "in a large place" she had a remarkable ability for detail, a prodigious memory, and a fine touch with loose ends!

Inevitably, anyone who appeared as contradictory, inconsistent and unpredictable, as Helen Strachan did to many of her associates, was bound to evoke from them a tangled web of feeling towards herself. She was admired and feared, loved and resented, liked and resisted, acclaimed and repudiated; but she was universally respected and never ignored.

To those who were close to her, who knew what it was to enjoy her friendship; who understood the magnetism that drew so many to her, and the dynamic that drove her to rule while she served; knew that underneath the crisp speech and the iron will was one of the tenderest and kindest hearts that ever beat. Overt display of emotion was foreign to her, but deep within her being were the depths of feeling and understanding present only in the *great heart*.

I remember the countless times when, with the pressure of a hand, the look of sympathy in her beautiful eyes, she communicated the depth of her understanding to the troubled, bereaved, or lonely spirit, who had come to her for comfort. She had the rare gift of silently taking to her heart, in a truly personal way, one who needed her.

She was not only sympathetic *with* one, but equally so *for one*. I recall a committee meeting at which we were discussing the question as to whether or not we should bring home one of our overseas staff on compassionate leave. She had just recently returned to the field from furlough. The girl's father was critically ill; her mother was alone. The issue was, were we justified in spending the Society's money to bring the young woman all the way from Asia, so soon after her arrival there.

With the characteristic hitch of shoulder and toss of head, Mrs. Strachan brought her hand down on the table with an ominous thud and barked into the debate — "Ladies, the girl's father is dying; her mother is alone and needing her; this is no time to talk of costs. What *are* we—women or machines? Bring the girl home!" That settled it.

But to me one of the most amazing, almost incredible, evidences of the depth and breadth at which this woman could suffer was manifested at the time of the calamitous earthquake in Greece. We were in session as a Council Executive. The disaster was in everyone's mind, and discussion of it broke into the meeting. Each one in turn was expressing concern, and yet I imagine that there were those who felt as I did—to our shame—that it was a long way off, and not much we could do about it. Then Mrs. Strachan rose to her feet and spoke. There was a tremour in the voice, usually crisp and well controlled. She spoke of the plight of the people in Greece, so suddenly and cruelly stricken by one of the strange caprices of nature, and threatened with famine. I shall never forget her eyes and voice as she went on, and then—"Ladies, it is a terrible thing to lose one's home. *Home* is such a precious thing." As she uttered the word "home", for the second time, it seemed to me that Helen Strachan had gathered to her heart the whole lot of sobbing, heartbroken people of Greece, and wept with them. I am sure that everyone in the room knew that we were in the presence of a woman who had transcended us all in an act of vicarious suffering. We did the only thing we could do at the moment — voted a generous sum of money for the people of Greece, and then bowed our heads and hearts in intercession.

There was, of course, a light side to her nature. She had an irresistible sense of humour and a puckish wit. On one occasion, at a Council Executive Meeting secretaries of the Organization Department were endeavouring to lead us through the labyrinthine maze of what was fast becoming an overwhelming and baffling structure of baby bands, mission bands, explorer groups, teen-age groups, young women's auxiliaries, evening auxiliaries and senior auxiliaries. Mrs. Strachan, with a roguish twinkle in her eyes, cast a questioning glance around the table and with an audible sigh quietly remarked—"You know this thing is becoming so complicated that I find myself longing for the days when we could deal with humanity as the Lord made them — male and female!"

Had Mrs. Strachan's service to the Society terminated with her Presidency, much of her vision would not have been realized. As President she laid the foundation for the structure that was to appear under her leadership as treasurer. As President, with the vision of the possible before her, she called the women of our Society to constancy in their Christian stewardship, and to responsible loyalty as Presbyterians. She separated for them the meaning of sustained response to the Church's mission, as over against a superficial, bubbling enthusiasm for Presbyterianism. The gold was separated from the dross, and at the close of her Presidential term we were a responsible missionary society, poised for the gradually growing work to which we were being called.

Mrs. Strachan was not a particularly good presiding officer. It was not in her to be neutral. The issues were vital, decisions important. She was so clear in her mind as to what should be done, and fearful of the group's decision. Again the autocrat —so sure of herself, impatient for results, without deliberate transgression of 'the rules', inevitably influencing the decision to her way of thinking. From the standpoint of chairmanship — bad of course — but again she was more often right than wrong.

Following an executive meeting one day, we were having lunch together. She said, "Laura, haven't the members of the board minds of their own? So often they just sit there and say nothing, or mutter something so unconvincingly they never get anywhere." This struck me as terribly funny. And for a moment it almost paralyzed me. However, I believe I knew this woman as not too many in our society did, so I waded in. "Of course they have minds of their own!"

"Well, why don't they talk in the meetings?"

I was in deep by now. "For two reasons. Some are afraid of you, and others think it is useless. In the end, it will be as you say anyway!"

With a head-on dive down my throat she barked at me—"Afraid of me! That's ridiculous!" And she meant it. As for her "way in the end," she made no comment. Only a fleeting smile flickered in the brown eyes for a moment.

What of the structure that Helen Strachan built when she became treasurer; on the foundation she laid as president? Space forbids enumerating *all* the parts of it; but to remember some of them is to realize the legacy she left to our Women's Missionary Society.

From a tenuous and unsatisfactory pension scheme for staff personnel upon retirement, she set up a solid and secure annuity fund. It was never adequate for the demands of her generous nature, but it was a vast improvement on what had been. The Peace Thanksgiving Fund was the child of her brain. It has enabled many a student in Canada and Overseas to achieve training and educational advantages, which for the majority of them would have been scarcely possible. She set up reserve funds which put our society on a sound favourable financial basis, enabling us on several occasions to step into emergencies with the necessary funds, and emergent opportunities of which we were able to take advantage, thus extending in undreamed-of ways our missionary outreach. By the very force of her convictions, she succeeded in persuading many of the half-hearted to give substantial sums.

But, far and beyond all the monetary advantages our Society enjoyed as a result of Helen Strachan's restive and creative mind, were the convictions born in the minds and wills of countless women — and men — that a responsible portion of their resources belonged to the Church and to her Mission.

Whatever the many and varying responses to her leadership may have been, however mixed and confused the attitudes of some toward her, none who had ever worked with her, sat under her, or followed her leadership, could with honesty and truth deny—that here was a woman of destiny; deeply Christian; a faithful tireless servant of God, loving and loyal to her church, who gave herself in sickness and in health, without reservation, to that which had prior claim on her life — the extension of the Kingdom of God.

In her article for Glad Tidings at the time of Mrs. Strachan's death, Mrs. McMurrich wrote a phrase I am sure is the tribute we would all like to pay to the woman who was too great to be analyzed.

"We shall not see her like again!"

* * * * * * * * *

Your Prayers are asked

—For all members of the Women's Missionary Society of the Presbyterian Church in Canada, that as they prepare for the season of thanksgiving, each one may be more fully aware of the many blessings bestowed upon her, and desire to share those blessings with others.

—For all groups of Christian Church women around the world, that their members may feel a oneness in sharing in the Mission of the Church.

—That, as we approach the Thanksgiving season, we do so with hearts filled with Thanksgiving to our Heavenly Father, for the many blessings and opportunities for service He continually bestows upon us.

—That the work done, and service given, by our National missionaries in Summer appointments, in Camps, Vacation Schools, and in remote places, may bear much fruit.

—For Miss Diana Wadsworth, as she embarks on her service as a missionary of the Gospel of Jesus Christ. Pray that we may be always faithful in our support of her, and of all of our missionaries.

—For the Korean Christians in Japan, that in these days of change they may, under God, find His way for them, thus finding His peace and His love.

Thanksgiving Service of Worship

Prepared by (MRS. K. G.) ISABEL McMILLAN

THEME:

“O, give thanks unto the Lord; for He is good;
For, His mercy endureth forever.’ (Psalm 107:1)

CALL TO WORSHIP:

Seedtime and harvest, Lord alone
Thou dost on man bestow;
Let him not then forget to own
From whom all blessings flow.

PSALM 139, Verses 1, 2, 3, 7

O Lord of heaven, and earth, and sea,
To Thee all praise and glory be;
How shall we show our love to Thee
Who givest all?
The golden sunshine, vernal air,
Sweet flowers and fruit, Thy love declare;
Where harvests ripen, Thou art there,
Who givest all.

For peaceful homes, and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.
To Thee, from Whom we all derive
Our life, our gifts, our power to give,
O may we ever with Three live,
Who givest all.

LEADER:

Psalm 67, which we shall read responsively, is a Thanksgiving hymn, composed for singing in public worship at one of the Thanksgiving festivals at the temple. In this psalm we see that the promise of an abundant harvest has been fulfilled, the blessings upon them as a nation have been many, and yet one must not feel that God’s blessings are necessarily deserved. Mindful of this, the psalmist begins his song with the prayer that God shall be good to his people despite their undeserving, “May God be gracious to us and bless us”. They have gathered in the sheaves, they have threshed the ripened grain, but, above and beyond these temporal blessings, they need to feel the presence of God with them; they need the radiance of the face of God to shine upon them.

RESPONSIVE READING—Psalm 67:

LEADER:

May God be gracious to us and bless us and make His face to shine upon us.

GROUP:

That Thy way may be known upon earth, Thy saving power among all nations.

LEADER:

Let the peoples praise Thee, O God; Let all the peoples praise Thee.

GROUP:

Let the nations be glad and sing for joy, for thou dost judge the people with equity and guide the nations upon earth.

LEADER:

Let the peoples praise Thee, O God; Let all the peoples praise Thee.

GROUP:

The earth has yielded its increases; God, our God, has blessed us.

LEADER AND GROUP:

God has blessed us; let all the ends of the earth fear Him.

PRAYER:

Gracious God, Thou Who art the Giver of every good and perfect gift, and whose blessings are more than we can number, create in us thankful hearts, and hear us as we pour our hearts to Thee in true Thanksgiving. We would thank Thee, oh God, for Thy goodness which has created us, for Thy bounty which has sustained us, for Thy patience which has borne with us, and for Thy Holy Word which comforts and guides us.

Most gracious God, we would glorify Thee, that Thou has again fulfilled to us Thy gracious promise, that while the earth remaineth, seed-time and harvest shall not fail. Teach us, we beseech Thee, to remember that it is not by bread alone that man doth live, and grant us evermore to feed on Him who is the true bread, even Jesus Christ our Lord.

Forgive us, Oh God, wherein we have thought only of the things that we do not have. That we may be grateful, make us humble; that we may be humble, keep us mindful of Thy bounties, and our unworthiness. Help us ever to be mindful of that Gift to us, far surpassing all earthly gifts, the Gift of Thy Son, Jesus Christ.

We would ask all, with the forgiveness of our sins, Through Jesus Christ, our Lord, we pray.

Amen.

MEDITATION:

We, who are Christians, realize that it is utterly impossible for a person to know God and to be without thanks. To know God, is to know Him as our Creator, Who has given us our life and without Whom we would have nothing. Thanksgiving is not something we can add to our life for a day or two each year. Thanksgiving is a matter of the heart, and does not depend on what we possess. It is like happiness, something which is within ourselves, and does not depend on exterior circumstances.

Thomas Guthrie tells this story which so ably pictures for us—true gratitude.

It was a bare and lonely dwelling; the home of a man who was childless, old and poor. Drawing near this humble cabin, a stranger hears this exclamation over and over again, "This and Jesus Christ, too!" "This, and Jesus Christ, too!" It is uttered in tones of wonder, gratitude and praise. Curious to see what bounty could be calling forth such grateful thanks, the stranger steals up and peers in the patched and broken window. There, at a rude table, sits a gray, bent, worn-out man, with his hands raised to God, and his eyes fixed on some crusts of bread and a cup of water. With peace and contentment on his face, he continues to exclaim out of the depths of gratitude, "This, and Jesus Christ, too!"

Truly, "A man's life consisteth not in the abundance of things he possesseth"—(Luke 12:15).

CLOSING PSALM No. 105:

Praise Jehovah, all ye nations,
All ye people praise proclaim;
For His grace and loving kindness
O sing praises to His name.

Great to us hath been His mercy
Ever faithful is His Word;
Through all ages it endureth
Hallelujah, praise the Lord.
Amen.

CLOSING PRAYER:

Gracious God, Thou Who art the Giver of life and light, accept our Thanksgiving and our Praise for all that Thou hast done, and make us worthy of Thy Service. Through Jesus Christ our Lord, we pray, Who with Thee and the Holy Spirit, liveth and reigneth now and forever more. Amen.

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AN APPRECIATION!

IN THE early summer, June 20th, 1959, we were grieved to hear that a former valued member of the Council Executive, Mrs. J. M. Warren, had passed away, after a long illness. She had served in many ways in our Society, having begun as a Mission Band Leader, before her marriage, and come right up through Auxiliary, Presbyterial, and Provincial, until she was appointed to membership on the Council Executive in September 1937. Her resignation was regretfully acccepted in September 1945, but she was persuaded to remain until after the Annual Meeting in October, so that she could present her own excellent annual report.

Mrs. Warren was one of our Deaconess Secretaries, and filled her office with gentle dignity and dependability. During the years before the different departments of our work were headed by Executive Secretaries, later Directors, the voluntary secretaries were the links between the Council Executive and the members of staff, and therefore carried great responsibility. Mrs. Warren gave to the deaconesses under her care not only her official interest, but a type of friendship which was of the utmost assistance and inspiration in their work, and the dedicated lives which were required of them. She was a capable and helpful member of the Council Executive, and of committees on which she served. Her advice was often sought, for it was only given when she had something constructive to offer.

We would express to her family, and her many friends, our deepest sympathy in their great loss, and would remind them that "Life is ever Lord of death, and love can never lose its own."

"And they that be wise shall shine as the brightness of the firmament; and they that turn others to righteousness, as the stars for ever and ever"—Daniel 12.3.

Prepared for the Council Executive by Muriel L. McMurrich.

SO BROAD THE SCOPE!

(The following is an excerpt from a quarterly report of Miss Flora Whiteford, who works in Downtown Missions in the Queen Street East area, in Toronto. Readers will note the interesting way in which Miss Whiteford has adapted the programmes to suit the children in this district.)

"The Explorer group started on a programme of outdoor explorations in the early spring. The first exploration was a visit to the Allan Gardens, where we saw a wonderful display of Easter blossoms. The next week we went to the Royal Ontario Museum. Another interesting tour took us to the City Filtration Plant, and, following this tour, we had a short meeting on the Lake front. Perhaps the most informative and exciting exploration was a tour through Beth Tzedec Synagogue. Our Jewish guide not only told us in detail the parts he thought would interest us most in his Hebrew faith, but he also showed us through the sanctuary, and opened the Ark for us to see the copies of the Torah Scrolls, and, not least of all, he answered our many questions! This exploration was very worth-while, for it helped us to understand how Jewish Orthodox folk worship. We hope that, as these junior girls grow in the ways of Jesus Christ, His love shining in their lives will show something of gracious tolerance toward people of other religions.

Several outdoor meetings were held on the beach near the Church. During one of these beach-meetings, our discussion spontaneously turned to the plants and weeds about us. This discussion had meaning for the girls because the following week the group had worked out a little dancing drama of plants and weeds. One girl played fairy melodies on the piano while the senior members of the group took part, some dressed as flowers, others as ugly weeds, etc. The message behind this most amateur operetta was, in short, that ugly weeds often grow into our lives and destroy the beauty of a life as God made it. This closing meeting made us feel we must always include as many outdoor explorations as possible in our year's schedule. An Explorer picnic is planned for mid-summer, to give the group a chance to get together once during the holiday months.

Three Explorer girls graduated, with an Explorer "E" pin, and will be in the C.G.I.T. group next September. This group sent nine dollars to our Presbyterial Treasurer, to be used in the work of our Women's Missionary Society (W.D.), and five dollars to the Church Treasurer, as our Explorer gift toward the new Missionary and Deaconess Training School.

The C.G.I.T. group closed the middle of June with an outdoor supper-meeting in Boyd Park, Woodbridge. Two other such meetings are planned in other conservation parks in July and August, as a means of happy fun, and also to keep the group together throughout the summer months.

During this quarter, the girls with their leaders completed a Bible study project in C.G.I.T. This four-week project includied studies in the Book of Amos for one half of the group, and studies, in the New Testament, of Jesus' teachings, for the other half of the group.

Following this, our last project of the year, we prepared for our "Blue and White Review" which took the place of the usual "Mother and Daughter Banquet". To this review, we invited the men and women of Queen East Church; many folk of the community; the C.G.I.T. mothers and fathers; Public School teachers; and any other interested friends. How thrilled we were to have a good representation from all these mentioned, including men teachers from the Public School!

The C.G.I.T. members were in charge of the programme, which took the form of a weekly meeting. Instead of reading the minutes of one meeting, the secretary reviewed the minutes of the whole year; e.g., when she read of our camp week-ends, two girls read from the diary they kept of those week-ends; when the secretary told about our Community Project, three other girls enacted a little skit depicting this Projects, etc. Tea and cookies were served by the girls. The offering received went toward our group's camp fund. The camp fund is paying for nine of our members to go to the C.G.I.T. camp at Ryde Lake —three other members who do not qualify for camp scholarships are paying their own way; a total of twelve girls altogether.

Our three C.G.I.T. leaders will be giving leadership at one of the C.G.I.T. Ryde Lake camps in July.

It has been a busy, but profitable, experience for me to teach in two departments of the Sunday School in Queen East Church this past three months — a junior class of boys at 9.45 a.m., and directing the kindergarten department at 11.00. A Christian Education Committee was organized, and presented to a Sunday morning congregation one week in May. It is hoped that this Committee will do much to strengthen all phases of Christian Education in our Queen East Church.

I attended part of the Women's Missionary Society Council meetings in Belleville, later on in May, and helped in the presentation of the Downtown Mission Work.

A Leadership Training week-end was held the middle of June, at Ryde Lake, for all those who will be members of the staffs of the five C.G.I.T. camps to be held there this summer. This week-end was valuable, first, in meeting those with whom we shall be working, and, second, in gaining as much knowledge of the camp site as possible. I am looking forward to ten days of C.G.I.T. camp in July at Ryde Lake.

The Christian Education classes in Morse Street Public School ended on June 16th. These weekly half-hour classes have certainly been one of the highlights in my work in this district. Not only have I enjoyed working with the staff and pupils of the school, but through these classes I have been brought in close contact with the activities of the community, and also with the homes of the community.

The President of the Home and School Association and the Principal invited me to take part in the annual Award Night.

Leadership was given, as a Counsellor at the Young People's Week-end Camp at Peace Memorial Camp, Lancaster, the last week-end in June. I was very pleased that this opportunity came to me, for I enjoy working with young people. I was also glad for the opportunity of visiting this camp for the first time."

STAFF NOTES

NEW ADDRESS FOR HOSPITAL VISITOR SUPPLIES IN MONTREAL

Please send supplies for the Hospital Visitor in Montreal to—

Mrs. W. B. Leatherdale,
c/o First Presbyterian Church,
3666 Jeanne Mance Street,
Montreal, Quebec.

AN APPRECIATED GIFT!

The Chinese Kindergarten in Vancouver was the recipient of the gift of a number of kindergarten chairs from Mrs. John Con, in memory of her husband, the late Mr. John Con. Mrs. Con, who takes an active interest in the work of the Chinese Church, is the mother of the Rev. Ronald Con of Sudbury, a graduate of the Vancouver Kindergarten.

DESIGNATIONS

TAMIKO NAKAMURA

DOROTHY KELLER

CATHERINE DENHOLM

MISS TAMIKO NAKAMURA

A Designation Service for Miss Tamiko Nakamura was conducted on the 21st of May by the Presbytery of Westminster in Fairview Church, of which Miss Nakamura is a member. The Moderator of Presbytery, Rev. K. E. King, presided and was assisted by Dr. J. A. Ross, Interim Moderator of the congregation. Dr. J. Stanley Glen, D.D., very fittingly addressed Miss Nakamura, and spoke on the 13th chapter of 1st Corinthians.

Miss Ellen Douglas, on behalf of the Board of the Missionary & Deaconess Training School, presented Miss Nakamura with the Deaconess pin, and Miss Frieda Matthews presented a Bible on behalf of the Council Executive of the W.M.S., W.D.

Following the service a happy time of fellowship was enjoyed, at which time a presentation was made to Miss Nakamura on behalf of the Fairview congregation.

Miss Nakamura was appointed to serve as a Deaconess under the direction of the Presbytery of Westminster.

MISS DOROTHY KELLER, B.A.

At the morning service in Emmanuel Church, Toronto, on Sunday, April 19th, Miss Dorothy Keller was designated as a Deaconess of the Presbyterian Church in Canada by the Presbytery of East Toronto.

The service of worship was conducted by the Minister, the Rev. J. F. Donald, B.Sc., B.D., Moderator of East Toronto Presbytery, with the assistance of the choir of the Missionary and Deaconess Training School. The Rev. W. A. Cameron, D.D., read the Scripture lesson, Isaiah 6:1-8 and Matt. 28: 1-10, 16-20 and led in prayer. The impressive service of Designation was led by the Moderator of Presbytery, the Rev. Mr. Donald.

The Insignia of the Order of Deaconesses was presented by Miss Margaret Webster, B.A., Principal of the Missionary and Deaconess Training School. Mrs. A. Glenn Thompson, President of the Women's Missionary Society (W.D.) presented a Bible to Miss Keller on behalf of the Society.

The address to the newly designated Deaconess was delivered by the very Rev. Walter T. McCree, D.D.

Following the service a reception, given by the teachers and officers of the Church School, was held in the church parlour, at which time gifts from members of the church school were presented to Miss Keller, in appreciation of her services at Emmanuel Church during the past winter.

Miss Keller was appointed to the National staff of the Women's Missionary Society (W.D.) as a member of the Chinese Mission staff in Montreal.

MISS CATHERINE DENHOLM

On Sunday, June 28th, at the four o'clock vesper service in First Presbyterian Church, Winnipeg, Miss Catherine Denholm was designated as a Deaconess of the Presbyterian Church in Canada by the Presbytery of Winnipeg. The service of designation was conducted by the Rev. J. R. L. McGown, B.A. The Rev. W. G. MacLean, M.A., B.D., D.D., in speaking to Miss Denholm and the congregation, referred to the wonderful contribution which had been made by women to the work of the church. "Lacking their devotion and their practical genius the church would be weakened. They give enrichment in the church in various organizations through their devoted service." In addressing Miss Denholm as her minister, and in the name of the Presbytery, Dr. MacLean spoke of the great joy over her choice to become a deaconess and of their happiness in having her return to work within her own Presbytery.

Mrs. Charles Le Cocq of Fort William, a member of the Board of the Missionary and Deaconess Training School, presented the Insignia of the Order of Deaconesses. A Bible, the gift of the Women's Missionary Society (W.D.) was presented by Miss Frieda E. Matthews, Executive Director of National Missions.

A reception for Miss Denholm was held in the church school following the service.

Miss Denholm, as a member of the National staff, has been appointed to Downtown mission work in the City of Winnipeg.

PLANNING THE YEAR'S PROGRAMME

by LOUISE A. REITH, M.A.

AS YOU PLAN THE programme for the 1959-69 study year, what resource material are you going to use?

By this time we hope that all adult groups either have procured, or are going to procure, the Adult programme packet on Africa, and that, having procured it, will make good use of it.

As you plan your programmes here are just a few suggestions:

1. The programme packet contains a resource book *The Way in Africa,* and programme outlines for six programmes on Africa. Those planning the individual programmes should (a) *be sure,* in Programmes one, two, three and six, to use *both* the resource book and the programme outline, and to *adapt* the programme suggestions in such a way as to make the material their own. (b) Programmes four and five on Nigeria are fairly complete in themselves, but those presenting the information should be familiar enough with it to present it in their own words.
2. Secure a Map of Africa. A good one is available for $1.00. Using the small outline map of Nigeria in the packet, as a pattern, draw a larger one to use for the meetings on Nigeria.
3. Make posters to let the people of your congregation know that you are studying Africa this year, and have interesting announcements of your meetings in your Church Calendar, or to be read from the pulpit.
4. Have book displays of the good books available on Africa. (See Book List on back cover).
5. Do not miss the booklet "Programmes for Special Days" in the Adult Packet. This will help you plan your programmes for your Thanksgiving, Christmas, and Easter meetings.
6. Note that for every meeting there are suggestions for worship — hymns, Bible readings, thoughts for meditation, and subjects for prayer. These are to assist you in planning the Service of Worship. Watch "The Glad Tidings" for additional worship material.
7. Don't forget to look up references in back issues of "The Glad Tidings" and "The Presbyterian Record" mentioned in the programmes, and to watch current issues of these magazines, as well as other magazines and daily papers, for up-to-date information on Africa.
8. Have you ordered sufficient copies of "We Can, We Must" to give every woman in your congregation a copy? A sample copy and an Order Form were sent

to each Adult group in June. If you haven't ordered your copies, do so at once from the Publications Department, Room 800, 100 Adelaide St. W., Toronto. Take time at a meeting to go over the information, and discuss it with the members of your group. When you give a copy to every woman in your congregation, talk to them about the work for which the women of the Presbyterian Church in Canada are responsible.

We hope you will have a happy and profitable year as you plan and carry out your programmes for 1959-60. Don't forget to see that the Girls' and Children's groups in your congregation have the programme packets, and other materials necessary to give them a happy year!

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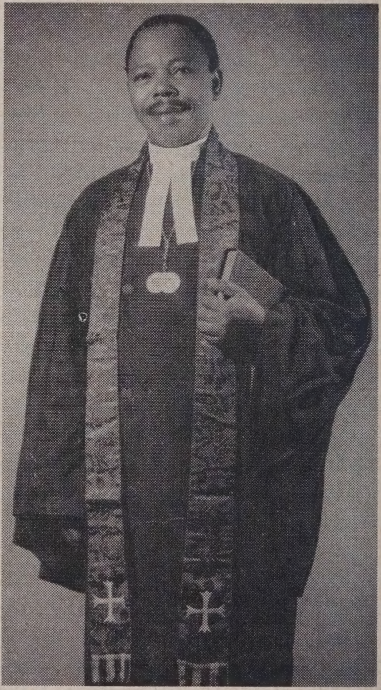
MEET SOME NIGERIANS

by MISS AGNES GOLLAN, B.A.

YOU AND YOUR AUXILIARY are now studying Africa! I am glad, because you will be learning many things about our country, Nigeria. As in Canada, there is the good and the bad here also. Too often the newspapers write about the bad. I get tired of reading in the papers from home about the "jungle" in Nigeria, the "primitive" people, "cannibalism", and "dark Africa". In order to let you learn for yourselves what Nigeria is like, how the church has taken roots, how the people have progressed rapidly and are now approaching independence and complete self-government, I want to introduce you to some Nigerians. Some of you will have had the pleasure of meeting Sir Francis and Lady Ibiam, and Pastor Eme, and I'm sure after seeing them and talking to them you had a more accurate picture of Nigeria. I want you to know some more of our people.



The Rev. P. B. Onwuchekwa, Moderator of the Presbyterian Church of Eastern Nigeria — 1959-60.

Come and say "hello" to our newest pastor, just out from our Union Theological College. The Presbyterians, Methodists, and Anglicans all train their ministers there. Unfortunately, he was the lone Presbyterian graduate last year. We have great difficulty in finding men for the ministry. We are proud of him, though, because he gave up his teaching at Hope Waddell Training Institution, Calabar, and a good salary, to become a pastor. This is no easy decision for our men to make, because once they become educated they are expected to help educate other members' nephews. They cannot do this on a pastor's salary. He, himself, was brought up in a Christian home, where he says the Sabbath was very strictly observed.

Now here is one of our teachers from one of our Mission Schools. He has not received his salary for three months from the government. They tried to start universal free primary education, but they tried to do it too quickly, and the scheme failed. Now school fees are high, and it is difficult to collect them from the people. This teacher, like many others, helps a great deal in the church. His principal is often the preacher on Sunday, and in many of our areas there would be no church services if it were not for our teachers. Nearly always, the Sunday School teachers are the day-school teachers, which has ill effects, sometimes, when we meet teachers who are only teaching Sunday School because they have to. Of course, some also see teaching only as a job, and a means of earning money, and therefore do not put their whole hearts into it. They need to be encouraged and inspired to see what opportunities are theirs to train the children under their care, and what an important work it is—a task which demands all that they have. As Christian teachers, too, they have a great responsibility to set an example for the children to follow.

Now I want you to come along to our Government Hospital and meet the midwife. She is always busy with her ante-natal clinics (for expectant mothers.) She often complains that many women still go for native treatment when there are complications in delivery, and only come to the hospital as a last resort. Often it is too late. She herself is a Christian and enjoys her work, but around her she may see nurses who refuse to give treatment unless they receive "something" from the patient. Neither can a patient be sure that an injection is not just plain water!

The Synod of the Presbyterian Church of Eastern Nigeria met in June (as usual) and elected as their Moderator the Rev. P. B. Onwuchekwa. He is pastor ot Ohafia, where Miss Bulmer and I will soon be living, and has recently been appointed as a Justice of the Peace. He comes from Arochuku, and four of our twenty-nine pastors are from Arochuku. How many congregations

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OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)

MISS EDITH M. MAGEE, B.A.

Miss Magee went to India in the Autumn of 1937 to prepare for work in the Helen MacDonald Memorial School, Jhansi. In the twenty-two years she has served under the Society, Miss Magee has seen many changes in educational work in the Jhansi area of India.

When she first went to Jhansi, Miss Magee was principal of the school, and business manager as well. The school was then a primary school, with seven classes gradually being added. Miss Magee has seen the primary school taken over by Indian people, and the gradual upgrading of the Helen MacDonald School, until it has become a higher secondary school for girls, with prospects of going on to a college. In the management of the school,

(Continued on next page)

MRS. L. W. GEHMAN, Reg. N., M.A.

Mrs. Gehman began her missionary life in China — in Northern Manchuria, in 1938. Political circumstances forced her to leave that field — but she did not leave China until the Communist occupation forced her to do so. The story of her life in a hospital in Southern China, during terrifying days of China's gradual submission to the force of Communism, is a challenging one. But the fall of China did not conclude Mrs. Gehman's missionary life. She returned to Canada, and after study at Columbia University she accepted an appointment to the School of Nursing, Vellore Christian Medical College in South India. She is now on her second term at Vellore. During her last

(Continued on next page)

(MISS MAGEE—Cont'd)

there have been many changes — with responsibility going over gradually to Indian people, who have a deep concern for education of girls under Christian auspices.

Miss Magee was brought up in Vancouver and the West Coast of Canada. She is a graduate of the University of British Columbia. She taught school in B.C. and in the Peace River district. Squamish, B.C. is now her Canadian home.

(MRS. GEHMAN—Cont'd)

furlough she completed her Master of Arts degree in the Science of Nursing, at Columbia University, New York.

Mrs. Gehman was brought up in the Galt area in Ontario. She trained as a teacher first and taught a short time. Following her husband's death she was drawn to the Nursing profession and to overseas mission service. She is a graduate of the School of Nursing in Brantford, Ontario.

MISS MARGARET LEASK, B.A., M.R.E.

Uxbridge, Ontario, is the home of Miss Margaret Leask, who went to India as a teacher in 1949. She is a graduate of the University of Toronto in honour science — and a Gold Medallist in physics. She served in the Canadian Navy during

(Continued on next page)

MISS BESSIE MacMURCHY, Reg. N., B.Sc.N.

Miss MacMurchy went to India in 1934. Her work was in the Bhil Country, where she served at Jobat Hospital, and on the earliest mobile work, working out from Jobat. Miss MacMurchy has spent a short time

(Continued on next page)

(MISS LEASK—Cont'd)

the war, following which she studied at Biblical Seminary, New York, from which she acquired a Master of Religious Education degree.

Miss Leask has been serving at the Helen MacDonald Higher Secondary School, in Jhansi. She has been behind the gradual development of the school's prestige in the field of science, and has had extraordinary success in training girls at this level to go on to medical, and other scientific careers. She has taken a fair share in administration, as well as in teaching, and has assisted the Indian staff in finding their place as teachers, and as administrators in the school.

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(MISS MacMURCHY—Cont'd)

on the staff of Vellore School of Nursing in South India. Before coming home on her last furlough, Miss MacMurchy, and our Board, were asked if she could serve as director of a post-graduate course of nurses — a course which has been developed by the Mid-India Board of Examiners — a Christian cooperative Board which has done much to set medical standards in India.

Miss MacMurchy prepared for her task by taking her Bachelor of Science in Nursing degree at the University of Western Ontario, London. She is now the Director of the only post-graduate course given in the Hindi language for nurses. The story of how that course has developed, and the part it plays in India to-day, is a story all its own. Miss MacMurchy has given herself to leadership here, as to all others of the tasks which came her way — and she has been a blessing for many.

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(Continued from page 23)

in Canada can boast of having produced that many ministers? The Rev. Mr. Onwuchekwa, like all our pastors, has a very big area for his parish — too big! He has twenty-four churches to visit, which are spread over an area of about two hundred square miles, and seven hundred and ninety-nine members whom he would find it impossible to visit! My own congregation, in Kingston, has eight hundred and fifty-five members, and in one year the minister had forty-seven baptisms, whereas in one year the Rev. Mr. Onwuchekwa had one hundred and sixty-one adult baptisms, and ninety infant baptisms. He has thirty elders to assist him, but only he can administer Holy Communion, baptize, and receive new members. You can see what a busy man he is — and he does all his travelling by bicycle! He will be present next year at Synod, when Integration takes place, and the Church of Scotland hands over all its work to the Presbyterian Church of Eastern Nigeria. Then all our work will be dealt with by committees of the Church.

We also have evangelists to help our pastors, and this one I'm introducing to you was a trader, but he says that he was restless and discontended, and felt God was calling him to work in the Church. He said, "I was making plenty of money as a trader, but I wasn't happy. Now as an evangelist, I am." Unfortunately, he has had to take up his new work without any training, as we have no one to train our evangelists. It is distressing indeed, but all our ordained men have other jobs to do, and three of our ordained missionaries are involved full-time in education.

There is a young boy here, too, that I want you to meet. He has been learning to drive, so he can be a lorry driver. Now he is ready to be tested for his license. If he passes he should receive his license on payment of one pound. He came to ask me to help him by giving him a letter, because he said if he went by himself he would have to pay many more pounds for his license. This happens when someone is applying for a job, too. How is a Christian going to be successful, if he refuses to give a bribe? How can the government stop it? Jobs are scarce, too, for those who have finished their schooling. They can't always proceed to high school, because there are not enough high schools for everybody.

You have heard about our Church Sisters (deaconesses) before. Our five new ones are all being dedicated just now, after their year of probation. Last Sunday, I attended one dedication service where the new Church Sister, in her white uniform and blue head-tie, promised "in the strength of the Lord Jesus Christ, to walk worthy of my calling, and faithfully, diligently and cheerfully to discharge the duties of my office, seeking in all things the advancement of The Kingdom of God." She will be busy conducting classes for women who want to learn to read, in preparation for Church membership. She will also have to rescue twins in her area. The Twin House is there for the mothers to go to with their babies, until their husbands and villagers will accept them back. She will travel many miles on her bicycle caring for her people.

There are still areas where the Church has not touched. Next month the missionary living in one such area, along with the evangelist, a Church Sister, our agricultural missionary and his wife, and our senior woman district missionary, are forming a team to hold a special campaign there. They will visit the people and hold open-air services, in an attempt to present the gospel to them. The Church here regards this area as its mission field.

Here is a teen-age girl, who likes to come to our Christian Girls' Club, but often she has many things to do at home—cook, carry firewood and water, go to market, and attend extra school classes. Education is a very serious thing, and she spends much time over her books.

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W.M.S. Training Centres—1959

THE ONENESS OF THE MISSION

by LOUISE A. REITH, M.A.

JULY, 1959, saw two more W.M.S. Training Centres pass into history. The one for the Synodicals of Montreal and Ottawa, Toronto and Kingston and Hamilton and London was held at McMaster University, Hamilton, Ontario; the one for the Synodicals of Manitoba, Saskatchewan, Alberta, and British Columbia at Luther College, Regina.

Who Came to These Training Centres?

Ninety-eight women representing 37 Presbyterials of the 7 Synodicals came together—58 in Hamilton, and 40 in Regina. Those who came were Synodical or Presbyterial Officers; officers and members of local adult groups, and leaders of teen-age and children's groups.

What Was Done at the 1959 Training Centres?

The general theme permeating the whole programme at each of the Training Centres was "The Oneness of the Mission". As W.M.S. staff members from various parts of Canada, and from other parts of the world, worked together with those who came as delegates to the Centres, it was evident that wherever Christian work is being done, the work is similar. It is the same Gospel that is being made known—the work is one—the Mission is one.

At both Training Centres, the first session each day was devoted to Bible Study, under the capable leadership of Miss Marion Brillinger, Director of the National Christian Drama Council of Canada. In this period, delegates, while studying the Bible themselves, also discovered methods of Bible Study which could be used at home for personal and group study. All that were privileged to share in these Bible Study periods discovered many new truths in familiar Bible passages, and ways in which they can continue to make more discoveries.

In the afternoons, Miss Brillinger led a group for those interested in Drama and Choral speaking, which was well attended and appreciated.

In Hamilton, the group for Synodical and Presbyterial Officers, except those concerned with Girls' and Children's Work, was led by Miss Edith Brookmiller, North Central Area Secretary, Division of Education in the Churches, Women's Department, United Presbyterian Church in the U. S. A., and Miss Frieda Matthews, Director of National Missions. In Regina this group was led by Miss Louise A. Reith and Miss Matthews.

The group for representatives of local adult groups was led in Hamilton by Miss Reith, and in Regina by Miss Norma Kennedy and Miss May Nutt. Miss Mary Whale, Director of Overseas Missions, and Miss Matthews, also met with these groups to discuss how groups could keep up-to-date about work in Canada and overseas, while studying Afirca in 1959-60.

Girls' Work was in charge of Miss Margaret Boyd and Mrs. Cameron MacLellan at Hamilton, and of Mrs. Dean Smith and Mrs. Ronald Davidson at Regina.

In all of these workshops, concerned with leadership of the various age-groups, the chief concern was to discover the responsibilities belonging to the leaders and officers, and how these responsibilities can best be carried out. Time was spent in discussing the current programme material for 1959-60 on Africa, and all the many related materials available for the use of the various age-groups.

The noon-hour Assembly, in the form of a TV Broadcast where we were kept up-to-date on world and local news under Miss Whale's direction, was much enjoyed. Staff and delegates participated enthusiastically in this period of relaxation, fun, and information.

Sing-songs led by Miss Lukes in Hamilton, and Miss Taylor in Regina, will not soon be forgotten, when familiar and new hymns and songs were sung and learned.

Each afternoon, Canadian and Overseas staff were available to answer questions and give information about their work. Miss Matthews and Miss Whale led in these discussions and showed many interesting pictures.

In the evenings, there was opportunity for informal and formal discussions on "The Oneness of the Mission", in which all the above mentioned staff participated as well as the following: in Hamilton—Miss Dorothy Douglas of Formosa; Miss Ida White of India; Miss Athalie Read, Presbytery Deaconess, Hamilton; Miss Dorothy Lukes, Port Receptionist, Montreal; in Regina—Miss Lily Simpson and Miss Mary Sherrick of India; Miss Isabel Taylor of Formosa; Miss Cathy Denholm, deaconess working in the Winnipeg district; Miss Eilleen Budhoo of British Guiana, who was present as a student, and represented that land. In addition to sharing in the evening programmes, these staff members were all assigned to Workshop Groups, where their contribution to discussions was appreciated.

Evening programmes varied in Hamilton and Regina. One evening, in Hamilton, Mr. J. Stoddart, District representative of the National Film Board, showed an interesting film on how to use films, and a film on Africa, which was followed by discusion led by Mrs. W. E. McCutcheon, President of Hamilton Presbyterial.

In Regina, an interesting evening was spent looking at some filmstrips, and at a variety of costumes from India and Formosa, modelled by delegates. At both Training Centres, the various workshop groups contributed an interesting programme when they gave a preview of the Africa material available for 1959-60.

The Literature Display, in charge of Miss Valerie Dunn at Hamilton, and Miss Mary Sherrick at Regina, proved of great interest at both Centres. In it the delegates found a wealth of material to assist them in the days ahead.

Mrs. A. Glenn Thompson, President of the Women's Missionary Society, W.D., was present at the Training Centre at Hamilton to welcome the delegates, and lead in the opening and closing worship. To her and to our guest leaders, Miss Brillinger and Miss Brookmiller, we would say a special word of thanks. The staff who arrived in Regina on Sunday, July 12th, will remember for a long time the kind welcome and hospitality of the women of Regina Presbyterial, and of Dr. and Mrs. Kennedy of First Church.

Truly a variety of things were done at the 1959 Training Centres! There was fellowship and fun, study and worship; delegates and staff demonstrating, as they worked together, the truth of the theme "The Oneness of the Mission".

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Comings and Goings

DESIGNATION OF MISS DIANA R. WADSWORTH

Miss Diana Wadsworth, B.A., M.R.E., is the most recent member of the W.M.S. staff to go out to Overseas Service. She leaves September 30 for India, will study language, then work in the Helen MacDonald Memorial Higher Secondary School in Jhansi. Miss Wadsworth is a teacher. She was educated in Toronto, receiving her B.A. degree from the University of Toronto, and her High School Assistant's Certificate from the Ontario College of Education. She taught in Chatham and in Chesley in Ontario, and recently graduated from Biblical Seminary, New York, with a Master of Religious Education.

The Presbytery of Bruce conducted Miss Wadsworth's designation in Chesley, June 24, 1959. The service of worship was conducted by the minister of Chesley Church, Rev. A. N. Reid, M.A. The Clerk of Presbytery, Rev. Wm. A. Henderson, B.A., related the steps leading to designation. The Moderator of Presbytery, Rev. H. G. Hunston, B.A., conducted the service of designation.

Mrs. A. Glenn Thompson, President of the Women's Missionary Society (W.D.) presented Miss Wadsworth with a Bible on behalf of the Society. She spoke to the newly-designated missionary of the strength which comes at all times in the remembrance of the Christ of the Cross, and the power He has for all time, and for all people who believe. Miss Mary E. Whale, Executive Director of Overseas Missions, spoke of the task to which Miss Wadsworth is going, and of its importance in the life of young women of India. She asked that each one present think of himself or herself as one with Miss Wadsworth in the task of proclaiming the Christian message to all the world. At the reception which followed the service, members of the W.M.S. Auxiliaries presented Miss Wadsworth with a brief case.

RESIGNATION OF MISS JEAN BROWN

Several months ago the W.M.S. received the request from Miss Jean Brown to be relived of her duties as missionary in Japan. The reason:—Miss Brown desired to be married. On August 10, in Tokyo Korean Christian Church, Miss Brown became the wife of Dr. Peter Sonnenfeld, who is employed in industry in Edmonton, Alta. It is there they will make their home.

Mrs. Sonnenfeld went to Japan in the autumn of 1957, where she studied language in Korea, and in Kyoto, Japan, preparing for work in the Korean Christian Church. For a few months this past year Mrs. Sonnenfeld was the only Canadian Presbyterian Missionary in Japan as Mr. and Mrs. Powell were on furlough, and Mr. and Mrs. Talbot had not arrived. Prior to going to Japan Mrs. Sonnenfeld worked in our Church in Newfoundland—and for a long time in Timmins, Ontario. Members of the Society will wish Dr. Peter and Mrs. Sonnenfeld every joy in their married life.

Searchlight on the Mission Overseas

KOREANS IN JAPAN:—CONFLICT OR RECONCILIATION?

by IN HA LEE AND JEAN E. SONNENFELD

(Rev. In Ha Lee recently studied in Canada at Knox College. Mrs. Peter Sonnenfeld, until recently Jean Brown, was, until her marriage, our only missionary in Japan.)

"Koreans in Japan to return to Korea!" This heading has been in the news often lately. And behind it one feels the pathos of a people in exile, longing to return and rebuild their Jerusalem. But reading on, one finds that this is not the whole problem. To which Korea will these Koreans return? Negotiations are under way for Korean residents in Japan to return to North Korea if they so desire. But not only does the Republic of Korea oppose the return of any Koreans to North Korea, but most Koreans do not wish to go there. Neither do they wish to go to the Republic of Korea.

Caught in the conflict between the two Koreas, and not really at home in Japan, where they have no citizenship, where can these over 600,000 Koreans set their roots and assume responsibility?

Most Koreans in Japan want to return to Korea after it has been reunified, and help rebuild a new country. However, the seemingly insoluble division of Korea has caused some to give up hope of returning and they have applied for Japanese citizenship. Of these, about 14,000 have been allowed to become Japanese citizens. Even though some Koreans are Communist, or extreme left-wing, and attract more attention than their numbers warrant, the majority do not wish to become actively involved in a conflict of ideologies, and want only to make a decent living for themselves and their families. Therefore they have chosen to remain in Japan for the time being, even though, being only sojourners whose numbers help to increase the unemployment problem, they are most unwelcome. In this mid-century era of homelessness, here is yet another homeless people.

Nevertheless, since they are part of a social group that is in conflict within itself, all Koreans in Japan are forced to become involved in the ideological battle. As has been made evident lately by parades and demonstrations, a struggle is going on in every Korean community in Japan between the rightists and the leftists. Extreme pressure is brought to bear, particularly by the Communist group, on other Koreans, to the extent that those who do not wish to conform with any party line are completely ostracized in the Korean community. In some communities, where the communist element is very strong, this "murachachibu" system of ostracizing the non-conforming minority is extremely strong, and causes utmost mental distress to peaceable Koreans, who want only to mind their own business and earn enough money each day to support their families.

Working among these people, and helping them to preserve their national identity, is the Korean Christian Church in Japan. Since the Church is always of necessity dealing with society, the Korean Christian Church in Japan is caught in the conflict between the two Koreas, and between the Koreans and the Japanese. When Koreans started coming to Japan to study, at the end of the nineteenth century, the Church came with them. In 1909 the first Korean missionary, the Rev. Suk Chin Hahn, came to Japan to work among Korean students in Tokyo. From this beginning the Korean Christian Church in Japan grew. After Japan annexed Korea, many Korean labourers, some of whom had lost their land, came to Japan during the 1920's and 1930's to find better opportunities for work in the fast-growing industries. And so the Korean Christian work in Japan spread from the student field into industry. Korean churches were established in the Kansai—in Kobe, Osaka and Kyoto—where today the largest numbers of Koreans are still, and where the greatest strength of the Korean Church is found.

By 1923, the field was widening, and the work increasing to such an extent that the Federation of Churches in Korea took over the responsibility for carrying on this work. Many ministers and workers came from Korea to work in Japan, so that churches were established as far as Kyushu. However, the work continued to increase so rapidly with the influx of Koreans into Japan, that a grave shortage of workers developed, and a resolution had to be sent to the Federation of Churches in Korea, asking for workers to be sent to Japan. Then in 1927, the Presbyterian Church in Canada, in co-operation with the Federation of Churches in Korea, sent its first missionary to work among the Koreans in Japan, Dr. L. L. Young. Korean churches spread rapidly from Kyushu in the south to Hokkaido in the north.

Then the Second World War brought both calamity and challenge to the Korean Church in Japan. Many church leaders were imprisoned, and all but three of the church buildings were burned or destroyed. After the war, when the 2,500,000 Koreans in Japan were given the opportunity to return to Korea, all but about 700,000 of them left Japan. Only a few ministers and 300 church members remained.

During the war the Japanese had brought many young Korean men to Japan, to work in the mines and heavy industries. Among these men was a large field of evangelism. In the villages of Korea there has been a quick acceptance of the Gospel, ever since the first missionaries went to Korea about eighty years ago. However, the displaced and discontented Korean workers in Japan were too embroiled in their problems of daily living to concern themselves with the simple faith of the Christians in their homeland. Uprooted from a backward rural economy and deposited suddenly in modern, industrial, urban Japan, these young Koreans faced new and disturbing problems, and the Church had to discover a new way to help them, within the situation in which they worked and lived. All too often these young men fell afoul of the law, or turned to extreme left-wing organizations which promised them a better way of life if they fought hard enough for it.

In the Mainichi recently, a Japanese reporter told how he visited a sixteen-year-old Korean boy who had been put in jail. When the reporter asked the boy why he had joined the gangster group, the boy replied, "Because I am a Korean. Even if I were educated, I would not be able to find a job. Many educated Koreans cannot find work, because the Japanese will not give jobs to Koreans." Very few Koreans can break into the professional field. Those who are employed work mainly as rag-pickers and day-labourers, or run pinball parlours, dance halls, movie theatres and restaurants. The blame for this situation among the Koreans in Japan rests with both sides. People easily forget the origins of the problem in past and recent history, and see only the present picture. When Japan annexed Korea she created the situation by which Koreans were forced to come to Japan, so that they filled the labour ranks when help was needed; now they only swell the ranks of the unemployed. Some Koreans, on the other hand, have reacted by assuming little responsibility for, or respect toward, the community in which they live, taking the attitude that they live in a foreign country, and therefore do not need to heed its laws or customs. With two peoples living side by side like this, in a small, overcrowded country, the existing situation is not healthy. Reconciliation is necessary, but deeply-rooted attitudes of discrimination and irresponsibility, overshadowed by hatred on both sides, cannot be erased overnight by education or sentimentality. The problem is too much part of the structure of society.

Yet reconciliation must be effected in order to improve the living conditions of the Koreans, and to remove the poison of hate from the minds of both Japanese and Koreans. Only the Church with its message of hard-working love, can provide the solution, which is found through repentance on the part of all persons, coupled with the willingness to accept forgiveness and to discover together the love of God working through His Church and society.

Today the Korean Christian Church in Japan has almost 2,000 members, with fifty churches, and preaching points from Sappore in Hokkaido to Kumamoto in Kyushu. This is a small number of Christians in a Korean population of over 600,000. The Korean Church is trying to present to Koreans a message, not a conflict, hatred, indifference, or irresponsibility, but of struggling love, which must purge the individual, often at cost to himself, in order to effect a reconciliation that will provide fulfillment for all persons of all the gifts within themselves. Thus the Church speaks to all Koreans, to show them that the Kingdom of God, though among us, transcends the present interests of Communism, secularism, or the desperate round of pleasure and forgetfulness. In its unique situation in a foreign country, the Korean Christian Church in Japan can stand over against any organization, and bring a message of reconciliation to all Koreans in conflict.

Though the situation of many Koreans in Japan seems hopeless because of discrimination and grinding poverty, the Church brings to its people a message of hope, not of a Utopia to be found in some other country or in the distant future, but in the here and now, where our Lord rules with His love and His comfort. To the Japanese Church, the Korean Christian Church in Japan is demonstrating by co-operation in the N.C.C. and in other ways, that we are all one in Christ, whether Greek or Jew, Japanese or Korean, and that the insights each has received from God can be shared with fellow-Christians, so that all may be enriched. To the Japanese nation, this Church proclaims that Christ died and lives for all.

I REMEMBER!

by SUSAN GIBSON

(Miss Gibson graduated from the Presbyterian Missionary and Deaconess Training School in the spring of 1958. Since then she has been working in the Chinese Presbyterian Church in Toronto.)

Cool autumn breezes rustled the yellowing leaves and the trees seemed to be saying, "Welcome back, students!" All around the University of Toronto, streets, which had been quiet and deserted all summer, took on new life. Gay young people, returning to university, welcomed old friends, lugged suitcases into fraternities, and dashed hither and yon. Another year of study, books, essays and exams, and still more study, books, essays and exams, was about to begin!

Like everyone else, the student Deaconesses, and some green recruits, would soon be beating a path to the Deac. School, which is right in the heart of the University district. (Deac. School is the affectionate short term we use for the Presbyterian Missionary and Deaconess Training School, which is quite a mouthful in casual conversation.) As I strolled leisurely along, taking in all the activity, I thought to myself, "Wow, am I glad that's all over! It's great to be a graduate and working." Then contradicting myself (as most women do) I thought, "But I would do it all over again if I had the chance . . . those were the Good Old Days!"

MISS SUSAN GIBSON

The memories came flooding back of good old Deac. School, and my thoughts hovered on my classmates. We are all scattered now, but it's amazing how the information travels about what each is doing. From coast to coast we keep in touch, via the Presbyterian grapevine. What a grand bunch of girls they are! I guess there is nothing like the friendships you make while living in a Christian residence. We all came from different kinds of homes, some Christian, some not. Each girl had her own particular likes and dislikes, good points and weaknesses. The only thing we had in common was our calling to serve Christ as

Deaconesses. But that was the greatest thing that could unite us. Together we worked out our differences, and came to respect and admire each other for the individual and differing gifts that God had given us. We were a family, in the best sense of that word. We did things together, and talked things out together, always seeking to discover God's will for us, individually, and as a group.

Yes, residence life itself is a wonderful memory. I remember roommates and shared closet-space; rising bells, and the mad scramble to make breakfast on time; family worship around the breakfast table; devotions after supper, in the library with a blazing fireplace, on a nippy winter day. There were 10.00 p.m. bull-sessions on all the day's events, with a cup of coffee and goodies from somebody's box from home; weekly scrambles to wash and iron, write letters home, and meet those assignment deadlines.

Ah yes, those deadlines! They make me think of those stimulating, thought-provoking lectures. How lucky we were . . . to sit at the feet of such kindly scholars — the professors at Knox College. The personal, yet learned ways, in which the Scriptures, Church History, Doctrine, Philosophy, Psychology, Christian Education, and Church Music, were opened up to us, challenged us to make this new knowledge a vital part of our lives. It was wonderful the way the atmosphere of lecture rooms, during moments of class discussion, ranged anywhere from absolute hilarity to electrifying silence, when the Word of God "bit like a two-edged sword" into every heart, and we were overwhelmed by the Power of the Word and the poverty of our own souls.

Then there was just being a small part of Knox College. Technically we aren't a part, because we are not registered as students of Knox College, but we do take our lectures there. What an atmosphere it has . . . a mixture of quiet dignity and grandeur:—its ivy-covered walls and sunlit courtyard; its famous library, lined with books and hung round with portraits of famous men in Canadian Presbyterian Church history; its long peaceful chapel, soft with the sun filtering through amber glass, and rich with the memories of shared, mid-morning devotions there.

In that chapel we deaconesses graduate, receive our diplomas, and go out to whatever work the Lord has called us to do. When we were first-year students, at graduation time, two more years seemed like a long time, and we were all impatient to get on with it. But, oh, how those three years flew! Summers were filled with the challenge of mission fields from coast to coast. Shaking in our boots, we went to strange people and strange places, not knowing what our reception would be. Then came the wonderful knowledge that the Lord's family is one. We were wanted and needed! No matter how young and inexperienced we were, we came with the authority of Christ, and the consent of the Church, and these people to whom we came were hungering and thirsting for the Word of God, and we were His instruments for the teaching and preaching of it. As each summer ended, we flew back to our books realizing how little we knew, seeking to find answers for the world's quest for God.

As third-year students sitting in that chapel at graduation, the full impact came of what the Lord had called us to do. Without the assurance that He is always with us we would have turned and run. But thanks be to God we have His promise.

To a "Deac.", looking ahead, there are all kinds of interesting things to be done—people to work with. To one called to serve God and her fellow man, there is any number of different types of work. Some will go overseas as nurses, leaders in Christian Education or teachers; some will work in Canada in one congregation or several, in downtown missions, at the ports, with the Indians or other language groups; some will be nurses, teachers, housewives — and this is just a start, the field of work is forever widening.

Oh, I could ramble on forever about the Good Old Days at the "Deac. School" or the wonderful life as a graduate, but I'm prejudiced—I love it!

* * * * * * * * *

THANKSGIVING !

We give Thee thanks, O Father,
for all our daily bread,
The care that doth surround us, as
Thou our path has led;
For good that makes us happy; for
bad that makes us sad;
For all the loving kindnesses that
we, each one, have had.
We offer Thee the homage of hand
and mind and heart,
And echo, most sincerely, the words,
"How great Thou art!"
We thank Thee for our family ties,
and friends both near and dear,
And ask Thy blessing on them all—
O God, our Father, hear!

(Mrs. J. M.) Laura Burnett

(Continued from page 27)

The last person I have time to introduce to you is our missionary doctor at Mary Slessor Hospital at Itu. (There are Nigerian doctors, but none in our hospitals.) Our doctor at Itu is very busy. In three days he had four strangulated hernia operations in addition to all his other work. He is worried that his hospital may be closed as a training hospital, because we cannot find a Sister Tutor, in Scotland, or Canada, to come and train the Nurses. Neither can we find doctors to come and help us. One doctor just now is looking after two Leper Settlements, eighty-five miles apart!

Now you have become acquainted with more of our people. Will you praise God for what has been achieved here in Nigeria in the last hundred years? Will you ask Him to guide the Nigerian leaders as they lead their country?

* * * * * * * * *

SYNODICAL GIVINGS

January - July 1959

	1958	*1959*
British Columbia	1,000.00	2,600.00
Alberta	3,400.00	2,300.00
Saskatchewan	1,569.80	2,025.21
Manitoba	2,619.95	3,226.85
Hamilton and London	40,332.70	40,921.22
Toronto and Kingston	29,630.62	30,873.70
Montreal and Ottawa	22,000.00	21,200.00
	100,553.07	103,146.98
Individual Gifts		4,046.08
		107,193.06

* * * * * * * * *

THREE KEYS

"Know thyself," said Socrates,
A wise old sage of Greece.
He gave us one of three gold keys
That open doors to peace.

"Control thyself," said Cicero,
An orator of Rome.
This key into each lock must go
To make a happy home.

"Give thyself," said Jesus Christ,
Of far-off Galilee.
To give is living at its highest;
It is the Master key.

"Merry Christmas — Happy New Year!"

Have You Thought About How To Say It This Year?

Here Is A Timely Suggestion

A Christmas Gift of *"The Glad Tidings"* of Course!!

This is the attractive card which will accompany your gift—or, if you prefer, these cards can be sent to you direct, free of charge, and ready for you to sign and forward to your friends yourself.

With Best Christmas Wishes

To ....

From ....

This presents one year's subscription to **"The Glad Tidings"** issued by the Women's Missionary Society (W.D.), of The Presbyterian Church in Canada

Remember, too, how broad is that definition of "friends"—the old; the shut-ins; home helpers; old members and neighbours who have moved away; newcomers who might be interested—the list is endless!

Eleven times through the year, this Christmas gift will bring your greetings and remembrance. What else can you find of equal interest and value, for one small dollar bill—little more than the price of a Christmas Card?

How soon can you start **your** orders coming in?

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson,
Suite 5,
2255 W. 40th Ave.,
Vancouver 13, B.C.
Press Secretary

VICTORIA PRESBYTERIAL — Mrs. N. Phillips, the Guest Speaker, outlined the history of the W.C.T.U. at a recent meeting of St. Andrew's Auxiliary of the W.M.S. in *Victoria.* The President occupied the Chair and Mrs. D. A. MacDonald conducted Devotions. Mrs. C. Summers reported on the Council meetings in Belleville, and the Treasurer, Mrs. Mitchell, reported on the good results of an Expense Fund Tea held in the new Kirk Hall.

The Executive of *Victoria* Presbyterial, met in the Manse of St. Andrew's Presbyterian Church, *Duncan,* B.C., with an attendance of thirteen members and four visitors, including Mrs. E. Fox, *Vancouver,* President of British Columbia Synodical. President, Mrs. Jenkinson, led the Devotional Period, with Mrs. Warren giving the Opening Prayer. Mrs. R. H. Cox read the minutes of this year's meetings, and also the Treasurer's report. Routine reports were read and discussed, and plans made for a Rally of Senior and Evening Auxiliaries during the visit of Miss Nellie Smith of *Toronto* in October. At the afternoon session, Mrs. C. Summers gave a comprehensive report of the Council Sessions held in *Belleville,* Ontario, and, after a moment of silent prayer, in memory of the late Mrs. H. Calderwood, the meeting closed with the Mizpah benediction.

The W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Victoria,* met at "Glen Craig," the home of Mr. and Mrs. David Cooper, when birthday good wishes were extended to Mrs. F. O. Jenkinson, the President of Victoria Presbyterial, and President, Mrs. R. H. Fox opened the meeting with a period of silent prayer, in memory of the late Mr. J. A. Kennedy, who was a Life member of the W.M.S., as is his wife, a member of this Auxiliary. Mrs. R. A. Davis gave the Devotional, and Mrs. James McNiell presented the thanks of the Auxiliary to Mrs. Cooper for her repeated hospitality to this W.M.S. Group.

WESTMINSTER PRESBYTERIAL—Special guests at the Tea held by this Presbyterial in *Kerrisdale,* Presbyterial Church, were Miss Lily Simpson, on furlough from the *Bhil* field, in *India,* and Miss Tamiko Nakamura, deaconess designate to *Westminster* Presbytery. Pouring tea, were Mrs. Earle P. Fox, Synodical President, and wives of the Ministers of this Presbytery—Mrs. D. J. Gillies, Mrs. George E. Dobie, and Mrs. Alex C. Aitken. Miss Emily Hatt sang twice, and, dressed in costumes of the different nations of the world, the children of the Chinese kindergarten took part in the programme. There was a large attendance at this interesting event.

The Afternoon Auxiliary of the W.M.S. of Robertson Presbyterian Church held its semi-annual meeting recently, with President, Mrs. S. Ferguson in the Chair, and the Opening Devotions conducted by Mrs. W. J. Black and Mrs. C. Kilborn of Circle 4. Miss Tamiko Nakamura, deaconess-at-large in the Presbytery, was Guest Speaker, and a Life Membership was presented by Mrs. Ferguson on behalf of the Auxiliary, to Mrs. E. Hayes, a valued member of Circle 4 for many years. Mrs. Kilborn was soloist, and the Rev. E. L. Garvin closed the meeting with prayer, after which a Social Hour was enjoyed.

Kerrisdale Presbyterian Church, *Vancouver,* lost a valued member in the passing of Mrs. Samuel Caldwell, who had lived in *Vancouver* for fifty years, and was a Life Member of the W.M.S. Coming from *Ireland* in 1909, where she was a member of the W.M.S. in *Belfast,* she immediately joined the Presbyterian Church in *Vancouver,* and the Women's Missionary Society W.D. of the Presbyterian Church in Canada. During her long years, she has been active in the work of her Church, and will be greatly missed, both by the congregation and the W.M.S. Auxiliary. Sympathy is extended to her husband, her two sons and her daughter.

At the special gathering to welcome Miss Lily Simpson, Reg.N., an furlough from the *Bhil* field, *India,* held by the W.M.S. Auxiliary of *West Vancouver* Presbyterian Church, Mrs. J. A. Davidson presided, and Mrs. T. Deas led the Devotional Period. Miss Simpson, in her address, modelled a beautiful Indian sari, and showed other treasures from *India,* and the Presbyterial Literature Secretary, Mrs. J. Allan, spoke of the worth-while books in her special Book Display from the W.M.S. Publications Department in *Toronto.* A cup of tea was enjoyed at the close of the meeting.

ALBERTA

PRESS SECRETARY
—TO BE APPOINTED
PRESIDENT—MRS. WILLIAM HARTE,
1717-10 A. ST. S.W.,
CALGARY, ALTA.

CALGARY PRESBYTERIAL — The Afternoon Auxiliary of the W.M.S. of Grace Presbyterian Church, *Calgary,* held their Quarterly Meeting, when Mrs. Wm. Harte, President of *Alberta* Synodical, gave a complete report of the Council Meetings held in *Belleville,* Ont. Mrs. W. McKenzie was Soloist. A Garden Party was planned at the home of Mr. and Mrs. Marvyn Dutton, *Calgary.*

At a meeting of the Chalmers Auxiliary of the W.M.S., *Calgary,* Miss Shirley V. Scott, the delegate to the Annual Council Meeting in *Belleville,* Ont., was a special Guest, and spoke on the Council Theme—"Consecration", pointing out the needs for W.M.S. members to re-dedicate themselves, and to consecrate their talents to the great work to be done in Canada and Overseas. Mrs. G. R. Hood conducted the Devotional on the same Theme.

"Famous Women of the Bible" was the theme for the meeting of the Elizabeth Rae Auxiliary of the W.M.S. of Grace Presbyterian Church, *Calgary*. Led by Mrs. J. J. Soutar, a review of Biblical women, and why they are remembered, was given by Mrs. P. Dowler, Miss Cora Elliott, Miss Eirene Hillocks, and Mrs. David Hart. The Devotional was conducted by Mrs. Alexander Watt. Mrs. Douglas Parnham presided, and Miss Shirley Scott, Guest Speaker, reported the Council Meetings in *Belleville,* Ont., at which she was a delegate from *Calgary* Presbyterial. Mrs. George Scott, Supply Secretary, brought in recommendations from her Report, and plans for a Garden Party, at the house of Miss Nichols Gunn, were made.

MACLEOD PRESBYTERIAL — Fifty members attended the meeting of this Presbyterial in the Church Hall of St. John's Presbyterian Church, *Medicine Hat,* Alberta, when the *Lethbridge* ladies opened the Devotional Period with a religious Play. Mrs. J. M. Ireton reported on the Annual Council Meetings in *Belleville,* Ont., and Mrs. Wm. Harte, President of Alberta Synodical, and Miss Norma Kennedy also spoke. Miss Chrissie Ramage, *Lethbridge,* closed this session with prayer. The following day, A C.O.C. workshop was held, with Miss Kennedy and Miss Margaret McLogan assisting.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307-2ND STREET,
WEYBURN, SASKATCHEWAN,
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL—Members of the various groups of St. Paul's Presbyterian Church, *Moose Jaw,* were guests of the W.M.S. Auxiliary of Knox Presbyterian Church, *Moose Jaw,* when the Rev. M. S. McLean, recently returned from the General Assembly, gave an encouraging report of the results of mission work in the different fields. A Life Membership Certificate and Pin were presented to Mrs. T. D. Moir, in memory of the late Mrs. J. R. Fraser, and an Honorary Membership and Pin were presented to Mrs. W. Kelly, by the Rev. M. S. McLean, and Mrs. D. Cunningham. Both of these ladies have held many offices, both in Synodical and Presbyterial, and Mrs. Kelly has served as President in Synodical, Presbyterial and Auxiliary.

PRINCE ALBERT PRESBYTERIAL — Mrs. Myrtle Johnston presided at the Sectional Meeting of this Presbyterial in St. Andrew's Presbyterian Church, *Tisdale, Saskatchewan.* Some 30 delegates were present from *Melfort, Carragana, Sylvania,* and *Tisdale,* and the Rev. G. K. Agar brought greetings from Presbytery. Noon luncheon followed registration, when Mrs. Wes McEwen, of

Tisdale welcomed the delegates, and Mrs. A. Millar, of *Sylvania,* replied.

The President opened the afternoon Session with prayer, followed by a Worship Service with the different auxiliaries taking part. Presbyterial Secretaries brought in their reports, and Mrs. Myrtle Johnston, the delegate to Council from this Presbyterial, gave the interesting highlights of this Annual Meeting in *Belleville,* Ont. Miss Nellie Smith, *Toronto,* Assistant to the Treasurer, was Guest Speaker, and told of the extensive W.M.S. work in all Departments, as she presented the challenge of need to her listeners, and stressed that this work could only be done by prayer and sacrifice.

REGINA PRESBYTERIAL — St. Andrew's Presbyterian Church, *Indian Head,* marked the closing day for the season with a Luncheon for Children's and Girls' Groups, accompanied by their Mothers. Five girls graduated from C.O.C. to Explorers, and five from Explorers to C.G.I.T. Eleven red stars, one blue, and one gold, were earned by Explorers, and several perfect attendance awards were presented.

The C.G.I.T., directed by their Leader, Mrs. S. J. Sharkey, held a "Family Night," when they presented a skit on "The Church in Canada." An interesting contest was enjoyed, and attendance awards were given to four members. A display of work, done by the various Groups, was shown, afternoon and evening, and a Social Hour brought "Family Night" to a close.

SASKATOON PRESBYTERIAL—A set of Reference Books was presented by the two Ladies' Associations of *Rosetown* Presbyterian Church to the Rev. Allan Beaton, whose Ordination Service took place in that Church recently. Many visiting Clergy and Elders were present, and visitors from *Herschel* and *Swift Current.* Rev. A. Muth, of *Prince Albert* presided, and others taking part in the Service were the Rev. D. B. Isaac, of Calvin Church, *Saskatoon,* the Rev. D. Myles, of Jonothan Goforth Church, *Saskatoon,* and the Rev. George McMichen of *Saskatoon.* Mrs. R. Coulter played the organ accompaniment for the anthem sung by the Senior Choir. A Social Hour followed the service.

MANITOBA

MRS. R. A. DAVIDSON,
315-12TH ST.,
BRANDON, MANITOBA.
PRESS SECRETARY

WINNIPEG PRESBYTERIAL—Missionary Sunday was observed at First Presbyterian Church, *Kenora,* and a feature of the morning service was dedication of gifts presented to the Church in memory of Mrs. J. L. McLeod, a leader in the W.M.S. work for many years, who died earlier this year. The family presented an electric clock for use in the church; other relatives and friends presented a Pulpit Fall, a Bible Ribbon Marker, and a Communion—Table Runner. Miss Mary Wiebe, teacher at *Mackenzie Portage Reserve,* and the Rev. Stephen How, Missionary at *Shoal Lake Reserve,* assisted in the Service. The Rev. J. D. Marnock's sermon was on "Home Missions." At the Evening Service, Miss Nellie Smith, *Toronto,* former Assistant to the Treasurer, who is doing Deputation Work throughout the West, prior to her retirement from the W.M.S. offices, was the Guest Speaker. The Choir of the Cecilia Jeffrey Indian School, *Kenora,* Ont., sang, and Mrs. J. Hendy and Mrs. J. D. Marnock conducted the Service.

At the Closing Exercises of Cecilia Jeffrey Indian School, *Kenora,* Ont., the Rev. J. D. Marnock, on behalf of First Presbyterian Church, *Kenora,* presented a trophy to Mrs. Edna Kidd, President of the *Kenora* District Musical Festival, in memory of Miss Janet Carruthers, who for many years was Nurse at the School. This trophy will be in Annual competition for the Choral Reading of Scripture, in which the children of Cecilia Jeffrey excelled at this year's Festival. Mrs. Kidd received the trophy, and gave it, in turn, to Miss Dora Skene, who had taught the children in Choral Reading. It will remain at the Cecilia Jeffrey School until next year's Festival.

HAMILTON AND LONDON

Miss Mary Burgess,
Box 463, Hanover, Ontario.
Press Secretary

The W.M.S. Auxiliary of the Presbyterian Church, *Port Elgin,* Ont., regrets the death of two faithful members—Miss Belle McCallum, and Mrs. Josiah Bell, a Charter Member. They will be greatly missed.

HAMILTON PRESBYTERIAL — Slides showing "Our Work Among The Indians" featured the 10th Anniversary of the Senior Auxiliary of the W.M.S. of St. Cuthbert's Presbyterian Church. Mrs. O. R. Farnan, the first President, cut the Birthday Cake.

At a meeting of St. Andrew's Church Senior W.M.S. Auxiliary, Mrs. Ada Pringle was presented with a Life Membership by Mrs. C. L. Cowan. Miss Mary Grant reported on the Synodical meeting, held in *Goderich,* and Mrs. John Cumberland sang, accompanied by Mrs. Alex Batchelor. An "In Memoriam" Certificate was given to the W.M.S. Auxiliary of McNab St. Presbyterian Church by Mrs. H. R. Richards, in memory of her Mother, the late Mrs. John Hemingway.

District Presidents, Mrs. A. M. Skene; Mrs. Harry Krompart; Mrs. C. G. Prescott; Mrs. J. W. Murray; and Mrs. Roy Nichol, presided at the Sectional Meetings held in their districts. Guest speakers were Mrs. W. E. McCutcheon, Presbyterial President; Mrs. W. R. Adamson, Past President of the Council Executive; and Miss Ruth Hunter, a nurse with the *Sudan* Interior Mission.

Mrs. Elgin Legacy and Mrs. Wm. Welsh were presented with Life Memberships by the Mary Oswald Auxiliary of the W.M.S. of St.

David's Presbyterian Church. Mrs. Charles Carnegy made the presentations. Those taking part in the programme were, Mrs. George Oswald, Mrs. James Cassidy, Mrs. Andrew Frame, Mrs. John Skinner, and Mrs. Leonard Pogson.

LONDON PRESBYTERIAL — The Rev. J. Muchan of Evangel Hall, *Toronto,* gave an interesting picture of the work at this Downtown Mission when he was the Guest Speaker at the Sectional Meetings held in *Bryanston, Mt. Bridges,* and *Glencoe.*

The Afternoon Auxiliary of the W.M.S. of Elmwood Presbyterian Church, *London,* presented a Life Membership Certificate and Pin to Mrs. Floyd Harrington, in recognition of her good work as C.G.I.T. Leader.

MAITLAND PRESBYTERIAL — The *75th* Anniversary of the W.M.S. Auxiliary of Knox Presbyterian Church, *Ripley,* Ont., was celebrated recently with President, Mrs. H. McKinnon, in the Chair, and Mrs. Betty McLeod and Mrs. Allan Mcauley giving the Devotional Period. The Rev. T. McKinney, Moderator of the Huron-Maitland Presbytery, brought greetings, and Mrs. S. Bowers gave the history of the Auxiliary. Mrs. L. Outerbridge, of *Ripley,* was Guest Speaker, and a Missionary Skit, "The Light of the World is Jesus", was presented by the Afternoon and Evening Auxiliaries. The Rev. N. McCombie brought greetings to all the visiting Auxiliaries, and this was followed by greetings from sister Societies in *Ripley;* Mrs. Farrish Moffat, President of *Maitland* Presbyterial; and Miss Dorothy Douglas, of *Formosa.* Mrs. Allan Murray, the oldest member of the Afternoon Auxiliary, cut the Anniversary Cake at the Fellowship Hour following the meeting.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO.
PRESS SECRETARY

GUELPH PRESBYTERIAL—This Presbyterial has suffered a great loss in the passing of Mrs. Alice Soutar, of *Galt,* Ontario. Mrs. Soutar devoted her life to her Church, and particularly to the work of the Women's Missionary Society, which she served always with unselfish zeal, and with especial devotion after her only daughter, Miss Mildred Soutar, Reg.N., died in *India* while serving under the Women's Missionary Society, (W.D.) of the Presbyterian Church in Canada, as a missionary nurse at the M.G. Abbey Children's Home in *India.* She is survived by two sons, to whom the warm sympathy of the Society is extended.

LINDSAY PRESBYTERIAL — President Mrs. S. Whelan presided at the rally of this Presbyterial which was held in *Ashburn,* the theme of the meeting being "God's Pathway". The Devotional Period was conducted by the President and the four Vice-Presidents, and the Soloists were Mrs. J. Brisban, of *Ashburn,* and

Mrs. J. Nesbitt, *Glenarm*. Mrs. W. R. Adamson, Past President of the Council Executive, the Guest Speaker, traced the growth of the W.M.S. from its beginning in 1864. "God loaned me life, and I must pay Him back in loving service", she said, as she urged each one to re-consecrate herself to God's Pathway".

The theme of the Girls' Rally, held in *Uxbridge,* was "Reach out and Behold". Forty girls and twelve leaders were present and, in her address, Mrs. D. L. Millar, Synodical Girls' Organization Secretary, gave much valuable information and leadership. The programme consisted of Devotions, Recreation, Interest Groups — which covered Bible Study, Handicrafts, Music and Organization.

Mothers and friends were present at the meeting of the *Port Perry* Explorers, when seven girls were presented with Graduation Certificates by Mrs. W. Perry, as they now pass on into the C.G.I.T. Group. The girls conducted the meeting, with a programme which included Devotions, a Bible Quiz, and the recitation of Bible verses. Musical numbers were enjoyed, and the year's work displayed. Refreshments were served by members of the Group.

The Rev. Donald H. Powell, a former minister of MacKay Presbyterian Church and his wife, Dr. Marion Powell, visited their many close friends in *Timmins,* and gave interesting talks on their work for our Presbyterian Church in *Japan.*

At still another meeting of the Marion Powell W.M.S. Auxiliary, Miss Nellie Smith was the guest speaker, and gave a most interesting address on the work of our missionaries in *India* and the *Far East.*

WEST TORONTO PRESBYTERIAL — The W.M.S. Auxiliary, and Victoria Presbyterian Church, *Toronto,* lost a devoted member in the death of Mrs. R. A. Sewell, who in later years was President of Victoria W.M.S. Auxiliary. Mrs. Sewell, in her years of Missionary service, filled many offices in our W.M.S. in various parts of Canada, and her memory is treasured and honoured by all who knew her.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO.
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — The W.M.S. Auxiliary of Knox Presbyterian Church, *Moose Creek,* celebrated its 75th Anniversary with the President, Mrs. Agnes Bethune, presiding, and the devotional period conducted by Mrs. Charles E. Blair and Mrs. W. J. McKillican. Mrs. J. Vanderwal welcomed the many guests and greetings were brought by the Moderator of Presbytery, the President and Vice-President of *Glengarry* Presbyterial; and a representative from the United Church. Introduced by Mr. Vanderwal, the guest speaker, the Rev. John Bell of *Finch,* taking as his theme "The Challenge of Christianity in a World Full of Ideology", urged his audience to remain steadfast and continue their work "To Win the World for Christ".

Miss Mary A. MacLeod gave an interesting history of the Auxiliary, and Miss Tena MacLennan conducted an impressive "In Memoriam" Service. Mrs. Tom Sutherland's solo, and the duet sung by Mrs. Archie McGregor and Miss Henrietta Vanderwal, were much enjoyed. Refreshments were served at the close of the meeting, the tea-table being centred with a beautiful three-tiered 75th Anniversary cake.

MONTREAL PRESBYTERIAL — When Knox-Crescent-Kensington W.M.S. Auxiliary held its Annual Membership Day, Mrs. W. R. Henry presided, and reported that results of the Spring Canvass had made possible the presentation of two "In Memoriams", four Life Memberships, and three Honorary Memberships, thereby honouring officers of the Auxiliary who had given valuable service. Miss Joyce McLean received an "In Memoriam" honouring her late mother, Mrs. Colin McLean, and Miss Jean Ferguson accepted one in memory of her aunt, Mrs. K. D. Smith. Life Memberships were presented to Mrs. George Eaton, Recording Secretary; Miss Hazel Lanskail, Literature Secretary; Mrs. V. G. Smart, C.G.I.T. leader; and Mrs. G. C. Thompson, Treasurer. Mrs. P. T. Childs, of the *Quebec* Provincial Board; Mrs. G. W. Holden, pianist; and Mrs. C. S. Cooke, Presbyterial Treasurer, received Honorary Memberships. Mrs. J. W. Dougherty was warmly thanked by Mrs. Henry on behalf of the Auxiliary, for her continued guidance and help in planning this annual Membership Day.

QUEBEC PRESBYTERIAL — The 45th Annual Rally of this Presbyterial, held in St. Paul's Presbyterian Church, *Scotstown,* had ten Auxiliaries represented, and the President, Mrs. Henry Mouland, in the chair at both sessions. Delegates were welcomed by Mr. Murray Graham, student minister, and by Mrs. Harvey MacRae, with Mrs. Edith Boyd of *Asbestos,* responding. Greetings were brought by the Rev. S. G. Garland, Moderator of Presbytery. Devotions were conducted by Mrs. A. A. MacIver of *Scotstown,* and Mrs. George Stevenson conducted the Memorial Service. Mr. Henry Mouland sang, "The Holy City". An Affiliation Service was held for the French Auxiliary of the W.M.S. in *Melbourne,* and for the *Inverness* W.M.S. Auxiliary. Mrs. Philip Boy, and other delegates, told of the Annual Synodical and Council Meetings, and the Biennial Conference of the Evening Department in *Montreal* was reported by Mrs. Herbert Mayhew. Officers were installed by Miss Beulah Page, of *Sherbrooke*. Lunch was served by the ladies of St. Paul's Church, and refreshments were provided at the close of the meeting by the *Milan* W.M.S. Auxiliary.

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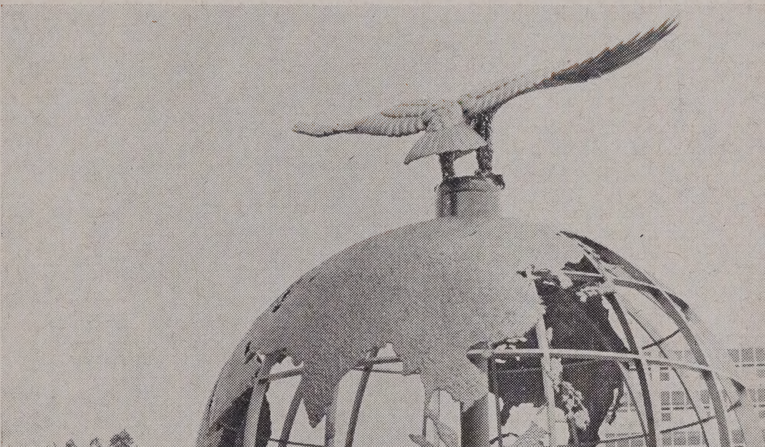

The Globe and Mail

"Oh weep not for the brave — not for the brave
Who went in their high summer, with the rose;
Age will not touch them — and with joy they gave
All for their dreams and faith. Weep not for those!"
(Virna Sheard)

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ONE BEAUTIFUL ACT!

by

THE REV. R. D. MacLEAN, B.A., B.D.

St. Andrew's Presbyterian Church, Belleville, Ont.

(We are grateful indeed to the Rev. Mr. MacLean, for his kindness in permitting us to publish, as space will permit, the fine Devotional Addresses given in the morning Devotional Periods which he conducted in St. Andrew's Presbyterian Church, Belleville, Ont., each day of the Annual Council Meeting, held there last May. Others will follow soon, and we know that our readers will find them both helpful and inspiring, as did all who listened to them on those beautiful Spring mornings, before taking up the business of the day.)

JOHN 12:3 . . . "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment."

This is one of the stories of Jesus which is told by all four of the Gospel writers. Matthew and Mark add from the words of Jesus: "Wheresoever the gospel shall be preached throughout the whole world, that also which this woman has done shall be spoken of, for a memorial of her". Her action, which was questioned by the onlookers, has earned for her a kind of immortality. "She hath done what she could," said Jesus. Who can do more than that in any situation? And again He says: "She hath wrought a good work on me," or, as the Revised Standard Version has it: "She hath done a beautiful thing to me."

There is a wealth of meaning and implication in this story. It is a deeply significant story, if for no other reason than that Jesus was so deeply impressed, so mightily moved, by the incident recorded here. It is interesting to note who it was that won His high praise, and what sort of thing they did to call forth that praise. We think of the simple faith of the Roman centurion, a man without the advantage of the religious background of the Jew, who said: "Speak the word and my servant shall be healed." We think of the woman who cast all that she had into the treasury; the man in His own parable who acted so kindly and so mercifully to a member of a nation hostile to his own, and who in ordinary circumstances might well have spit upon him. And now this woman, in her extravagant act of devotion, breaking a box of perfume worth a good month's wages, even by today's standards, and pouring it lavishly upon Him.

What is distinctive about this act is that it represents a quality of life which delighted the heart of our Lord. This is the sort of thing that belongs to the Kingdom of God. It consists of a love that holds back nothing. How far removed from the cold, calculating, considerations of what someone has called "the market mind", the kind that wants to buy spiritual satisfactions as cheaply as possible, and measures loyalty and service with a medicine dropper! This thing could have been sold, they said. It could have been turned into dollars and cents. Who is so blind as those who go through life trying to turn life's poetry into arithmetic; who see nothing but salt water in the tears of a child; or a lump of carbon in the diamond on a lady's finger! It could have been given to the poor! God have mercy upon those who try to turn the Christian faith into almsgiving, who make the poor a foil for their own cold and haughty charities, in the hope of purchasing merit for themselves and currying favour with the Almighty. Do the poor of the world exist in order to make the rich feel virtuous? God forbid! It takes true greatness of spirit for a man to give, and not to spoil his giving by a sort of "Little Jack Horner" self-congratulation.

Concern for the unfortunate is, of course, a part of Christian living. The Christian, like his Master, must always be moved with compassion at the sight of the distress of his fellows. But Christian living is a concentration upon the quality of life that shone forth in Christ Himself, and we can catch glimpses of that quality in these stories of incidents which stirred the Master to the depths. He never made nice calculations of how much He might spend of Himself. We never read of Him saying: "Well, I have done my share. Someone else can take it from here," or "On second thought I don't believe I'll go up to Jerusalem. I might get involved in something there." It is often our prudential type of second thoughts that keep us from putting into operation what were excellent impulses and intentions. God whispers to us in the depths of our conscience:—"That would be a beautiful thing to do"! And immediately we see that it would. But before we act we take out our calculators. What is the risk involved? Would I be getting tied down to something? Suppose that sometime later there came a conflict of desires, or interests; hadn't I better just go carefully now, think about this thing? And so the glory departs.

John analyzes the motive of Judas' protest against the breaking of the box of spikenard. It was greed, he says. Judas wanted the money for himself. Our motives may not be so crass as that, but our refusals over and over again to live in the realm of self-forgetfulness, of spontaneous self-giving, reveal some lurking sin that needs to be overcome. Are we really snobs at heart, misers, adulterers, idolaters, hating somebody so much that we want them out of the way, and so murderers at heart? When the Kingdom of Heaven is offered to us it forces a decision; it searches our souls for the hidden sins and weaknesses. And when Christ is in our midst He is ever offering us the Kingdom of Heaven.

What is our own reaction to this spectacle of the woman anointing Jesus with this precious ointment? Do we say with the spectators: "Why this waste?" Do we think she was being over-emotional; carried away with the fervour of the moment; that a little bit of restraint, some second thinking, would have been advisable? Why not have measured out a little, and saved the rest for another occasion? What of a beautiful church with its stained-glass windows and its many-voiced organ? Is not that a waste? Could not the cost have been devoted to the poor? Or does the worship in the sanctuary, lovingly and lavishly builded to the glory of God, do more to kindle the spirit that strikes at the very root of those circumstances which create poverty and perpetuate the condition of the poor, than all of our feeble almsgiving over the years?

Is religious worship itself a waste, or is it of the very stuff of life, a life that defies corruption and decay? What of all the lives that have been dedicated to duty in obscure places, or offered-up, a sacrifice, in the hope of a better world order? What of all the martyrs who have died for freedom of conscience, for spiritual independence; who have withstood tyrants and oppressors in all ages, and given themselves to the uttermst? Most significant of all, what about Him who died upon the Cross of Calvary, young, vital, and enthusiastic as He was, not wanting to die, but willing to die that others might live more abundantly? Was this also waste?

Blot out this kind of living from the history of the world, and you have reduced the story of mankind to the level of the adding-machine.

You have put out the light, the hope, the splendour of the story. You have left but the sound and the fury, signifying nothing. The story of this alabaster box, broken, raises some large and important questions. It becomes a challenge to us, too, to embrace that quality of life which delighted our Lord. The Kingdom of Heaven which He offers us is not meat and drink, but love, joy, and peace in the Holy Spirit. It's not a political Utopia, nor even an economic paradise. It's a quality of life, first of all, which makes the secondary goals possible. As we are offered the Kingdom of Heaven every day in a multitude of ways, will we not embrace it with both hands? Will we not act upon the best impulses and intuitions that come to us, speak that good word, do that kindly deed, give, serve, love as we are able, as He enables us—shatter that hard shell in which we have hidden away our best treasures of mind and heart, and pour out, unreservedly, our devotion, until the whole house, the place in which we live, shall be filled with the odour of the ointment, and Christ shall be able to say to us: "You have done a beautiful thing to Me".

* * * * * * * * *

AN INDIAN VERSION OF THE TWENTY-THIRD PSALM

The Great Father above a shepherd Chief is. I am His and with Him I want not. He throws out to me a rope and the name of the rope is love, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied. Sometimes my heart is very weak and falls down, but He lifts me up again and draws me into a good road. His name is WONDERFUL.

Sometime, it may be very soon, It may be a long, long time, He will draw me into a valley. It is dark there, but I'll be afraid not, for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over. What I tell is true. I lie not. These roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Tepee and sit down with the

SHEPHERD CHIEF forever.

PRAYER

(MRS. N. W. G.) ESTELLE N. BAKER

Recording Secretary, Toronto and Kingston Synodical Society

Our loving Heavenly Father, grant us, we beseech Thee, hearts of true humility and unbounded gratitude, as we bow in Thy Presence. Remove from us all unworthy motives or desires, and cleanse our hearts that we may draw nigh unto Thee, to praise and thank Thee for the miracle of grace which enables us to worship at Thy feet. We come to Thee with deep thanksgiving for Thy manifold care over us, to ask pardon for our sins, and to seek Thy guidance in our everyday lives. Forgive us for the failures of the past, and reveal to us the weak places in our loyalty.

Bless, our Father, the work of the Women's Missionary Society. Let Thy grace reign in all our hearts, that greater works may yet be done for the advancement of Thy Kingdom. Fill each one of us with the spirit of the Master, so that we shall lose ourselves in the wonder of our service for Him. We pray for Thy Presence at all our meetings. May we know that Thou art in our midst, ready to strengthen and encourage our efforts in the work committed to us.

Inspire our speakers, and give us receptive hearts, so that all who attend may receive information, inspiration, and a rich blessing. Be with members of the Council Executive, that in all their deliberations and decisions they may be guided by Thy Holy Spirit. Make them a centre of power, that will radiate encouragement and inspiration to every member of the Society. We ask for Thy wisdom and understanding to be with those who prepare our studies and programmes, and with those whose inspiring message comes to us through our Magazine.

Let Thy benediction rest upon our missionaries, teachers, doctors, nurses, deaconesses, and all who minister on the Mission fields at home or overseas. Grant to each a great measure of courage, strength and wisdom. We thank Thee for their consecrated, fruitful lives, and ask Thy blessing on those won to Christ through their witness.

For Thy Church throughout the world we ask Thy guidance, that all her branches may be one in Thy Spirit, that peoples of all races, colours and creeds may come to acknowledge and worship Thee as the Father of all.

For our Dominion, for our Empire, and for all associated with us in these days of uncertainty and anxiety, we humbly pray. Seeing a world in turmoil, we confess our proneness to let our faith falter. We ask Thee to increase our faith, that, as we pray, we will surely believe that, out of this confusion and chaos, Thy Kingdom shall surely come. Bless and prosper all good and faithful men in places of responsibility and authority, grant

them courage to rule in righteousness, serving Thee, the Divine Ruler.

We commend to Thee our beloved Queen, the members of her family circle, and all her counsellors. May they ever seek Thy guidance and Thy grace, acknowledging Thee to be the source of all true wisdom and power.

Our Father, in this month of remembrance, as we cherish in our hearts memories of those who in two world conflicts sacrificed their lives that we might live, in the ways of peace and freedom, grant that we may be true to the ideals for which they died. Bless all those who have a tender memory of one who did not return. May they be comforted with the realization that the sacrifice was not made in vain. Father, we earnestly pray that into this troubled world may come from Thee a righteous and abiding peace, through which injustice and unbelief, prejudice, privation, and suffering may pass away, and true Christian fellowship arise in all its beauty, in the hearts of all peoples, even unto the ends of the earth.

"Haste that most blessed day, when brothers all,
Earth's warring children at Thy feet shall fall"

O God, in whose perfect Kingdom no sword is drawn, but the sword of righteousness, and no strength known but that of love, we pray that all nations may find security, not in armaments, but in that perfect love which casts out fear. These blessings we ask to the glory of Thy Holy Name, through Jesus Christ our Lord. Amen.

* * * * * * * * *

THE CHRISTMAS SERVICE OF WORSHIP

THE CHRISTMAS SERVICE OF WORSHIP will be published in the December issue of The Glad Tidings. Since this issue will be mailed on the 15th of November, copies of the magazine should be in the hands of our subscribers in ample time for the December Auxiliary meetings, and in plenty of time for Programme Committees to plan for its use in the Christmas meetings.

This year, the Service is prepared by (Mrs. A. R.) Muriel McMurrich, one of the most widely known, and dearly loved, members of the Women's Missionary Society of the Presbyterian Church in Canada — a member of the Council Executive since 1925, and President of that Executive from 1939 to 1944. Prior to 1939, Mrs. McMurrich was the Secretary for India on our Board, and, following her Presidential term, she took on the duties of Candidates Secretary, when that office became vacant. This she filled with dedication, and the mature good judgment which resulted in the many outstanding appointments made in all our mission fields during those years. Mrs. McMurrich's mother was the first President of the Women's Home Missionary Society, and her own untiring contributions to the work of our Society have been of inestimable value to our whole membership throughout the years. And still continue to be!

THIS WAS HER CONCERN

by LAURA K. PELTON

(This is the third in the series of Articles which Miss Pelton is writing for "The Glad Tidings" about the Presidents of our Women's Missionary Society (W.D.) since 1925. The fourth Article will appear in an early issue.)

FOLLOWING THE DISRUPTION of our church in 1925, inevitably the prior concern throughout the Presbyterian Church in Canada was to confirm our visibility. Because we believed that there was a rightful place for our church in the life of Canada, it was necessary to undertake immediately a tremendous programme of church building, organization, and the raising of large sums of money. Recruitment for the ministry and missionary personnel was imperative. It was therefore natural that, for an extended period after 1925, we Presbyterians tended to concentrate on our denominational affairs.

There was a lurking danger in this concentration. Would the necessities that pressed so hard upon us result in our saving our life, only to lose it ultimately in a crusted denominationalism? For a time, there was evidence of a hard core within the church who were more or less indifferent to outside relationships, who were not much concerned with sister communions. There were those who, with much sound and noise, held suspect all involvement in ecumenical affairs.

This was the great concern of Miss Bessie MacMurchy, third President of our Women's Missionary Society after 1925 — would we save our life only to lose it? Miss MacMurchy served as President for less than three years, coming to the chair in the spring of 1932 and, because of illness, having to relinquish office early in 1935.

I cannot confine myself to the brief period of her Presidency. I choose to write of her in the total service she rendered the society. This is not to overlook the significance of her Presidential term, but rather to see it in the perspective of her long and useful service. It was during her Presidency that she was able to make known her concern, beyond the relatively narrow boundaries of Council Executive, to the whole Society. Miss MacMurchy was, by conviction and practice, interdenominationalist and internationalist. This made her not less a Presbyterian. She believed that the historic genius of Presbyterianism was ecumenical in outlook, and fearlessly open to fellowship with all communions whose profession was belief in, and love for, Jesus Christ.

Assiduously, with dogged determination, during her Presidency, and throughout her long association with Council Executive, she insisted on our continued relationships with sister societies in Canada, in the United States, and the Commonwealth, as our Christian necessity. Her tireless and world-wide correspondence, preserved for our Society, interdenominationally and internationally, the contacts which made our entity known around the world, and saved us from a stultifying insularity.

There were times, it must be confessed, when she appeared as a voice crying in the wilderness. Occasionally she suffered severe rebuffs from her fellow Executive members. They wanted to "get on with the business", rather than hear communications from sister societies. I have often wondered how many of us, in later years, have looked back on those days with becoming penitence for our impatience and stupidity. We were so often blind and deaf to what Miss MacMurchy was endeavouring to do for us.

How she struggled, and tussled, with the insular mood, to ensure our presence at, and participation in, the several inter-society and inter-church conferences at home and abroad. But she never gave up, and in the end she prevailed over the remnant who wanted only their own "garden to tend!"

Her constant and faithful insistence that we take our place in the world-wide missionary enterprise was, in my opinion, the major and tremendously important service of Bessie MacMurchy to our Society. The extent to which we have a vision beyond ourselves, and an appreciation of the ecumenical movement, I believe we owe in large measure to this woman, who saw too far for many of her contemporaries.

Because of her early association with The Women's Foreign Missionary Society, before the amalgamation of the three original societies in 1914, Miss McMurchy's primary interest was in our overseas work. For some time Convener, and always a member, of the Overseas Committee, she gave sympathetic and progressive leadership in the administration of the work abroad.

Always one of her major concerns in that connection was the welfare of our missionaries. She never failed to seek for them all the reasonable comforts available, and as many modern "tools" for their work as were procurable. Her sympathetic and generous nature left no room for cost considerations — this often to the despair of the treasurer! One often heard the comment —"If our finances were in the hands of Miss MacMurchy we would be bankrupt within a year!" There was more truth than poetry in the remark, and Miss MacMurchy would have been the first to admit it. Nevertheless, she was a refreshing antidote to those who were chronically fearful of stretching the budget, and beyond all price was her genuine desire that the staff at home and overseas should receive the best possible for their personal comfort, and for their work.

She was an amazing combination of the world that is no more, and the breathlessly fantastic world of to-day. In habits of living, personal tastes, the social graces, she was quaintly reminiscent of the gentility faintly remembered, but seldom seen. Her sympathies, thinking, reading, her ability to adjust to current situations, made her remarkably contemporary with the world of to-day. She was so often on the side of youth; refreshingly understanding of their impatience; their rebellions; their headstrong aspirations; but two things she would not tolerate in them — discourtesy and vulgarity. On one occasion, I saw her demolish a brash young aggressor with one withering, haughty glance that left him with such a deflated, spanked look I felt almost moved to rush him home to his mother!

The little thoughtful acts of kindness were as much a part of her life as breathing. A call at the door of a sick neighbour, just to leave a tasty dainty — a note of encouragement to one in trouble, or distress — these were all part of the bundle of each day's living. Those little acts of kindness, that so many of us think we never have time for, those small, unnoticed, thoughful deeds that are the natural fruit of a heart that cares, brought cheer, comfort, and encouragement to countless souls.

Miss MacMurchy had a happy faculty for uncovering latent abilities in those with whom she was associated, and when she did, left no stone unturned to make use of them. No one did more to procure, for staff members, opportunities for wider experience, broader contacts and privileges, which would enrich them for their work. She was never afraid to entrust one with responsibility, provided that one had demonstrated a reasonable amount of common sense. She was, I believe, more anxious to prepare others for the "front line" than to be there herself. She liked to be appreciated, but was too shrewd to be intimidated by flattery. She paid little heed to it, and was wary of those who indulged in it.

Cautious and discreet, and at times aggravatingly noncommittal, nevertheless she avoided many situations which could have placed the Society in difficulties, from which it might have been almost impossible to extricate it. She was extraordinarily adept at skating around a controversial issue, and, before many knew quite what had happened, she had succeeded in carrying a motion so deftly framed that the controversial element had evaporated into thin air.

My first introduction to Miss MacMurchy was during the early period of her role as Corresponding Secretary. I have always felt that it was in that office, along with her interdenominational and international correspondence, that she was most at home in the society's work, and, in many respects, most effective.

In the more personal communications relating to the secretary's work, she often wrote her letters by hand. She was a notoriously illegible writer. During the first period of my field work, she and I were engaged in correspondence which actually necessitated some decisions by each of us. After a hopeless exchange of letters, Miss MacMurchy wired me to come to Toronto that we might clarify what we were trying to say to each other. My writing was worse than hers. After we had cleared out the fog, and filled in the illegible spots, we laughingly agreed that in future our letters would be typed. From then on she dictated, and I carried a portable typewriter.

She loved a day in the country, or an evening at the theatre. Occasionally, when life pressed a bit too heavily against her, she used to call me and ask if I could take the day off, and go out of the city somewhere for a drive and lunch, or sometimes it was an invitation to a specially good play at the theatre. In these "off duty" jaunts with her, and during quiet relaxed visits in her home, I sometimes felt an inner, indefinable, loneliness in the depths of her; a reaching out for something she feared to grasp. And yet, at other times, there was an almost reckless spilling-over, as it were an eagerness to come close, where she knew there was love and understanding. These were the brief interludes that revealed the hurts, the disappointments, and the hidden depths of a woman too proud, and too sensitive, to be easily known.

She bore the sorrows and vicissitudes of life — and for her there were many — with quiet heroic fortitude. She seldom talked about herself, and of the trials and problems of her life she did not speak. Only once, during my long friendship with her, did she break down and speak of the most grievous sorrow she had suffered. But always her ready sympathy came through.

Saddened, as we all were, by the accidental death which removed from us one of the truly rare spirits that had dwelt in our midst, I have a confident feeling that the sudden "going home" was for Bessie MacMurchy *triumphant joy*.

* * * * * * * * *

BEYOND HER WORDS

She wasn't very pretty,
She wasn't very young,
But her voice and her words
Were a garden in the sun.
You seldom felt regret
At what she said;
Beyond her words were hyacinths
As well as bread.
You never thought about the way
She dressed or walked;
But you long remembered
The way she talked.
She wasn't very pretty,
She wasn't very young;
But her voice and her words
Were a garden in the sun. (Anon)

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OUR COVER PICTURE

by LEETA McCULLY CHERRY

WHILE I WAS in Ottawa recently, I stole away from the busy sessions of my Canadian Women's Press Club Triennial Conference in that historic Capital City of our Dominion, to stand, all by myself, in still and reverent remembrance, for a few quiet moments, before this very beautiful Memorial to the members of the British Commonwealth Air Forces who died during service in Canada, the United States, and many parts of our great international family, and who have no known graves. This, you will remember, was unveiled by our beloved Queen Elizabeth on July 1st of this year — on Canada's 92nd birthday as a Dominion. As I stood there, remembering, humbly and deeply, the faith and courage, the honour and glory, of these valiant young lives, so willingly and so bravely given to preserve the freedom of this British Commonwealth of Nations of which they were so vital and so vibrant a part, and which they have left to us as a dearly-bought and treasured heritage, I felt again the solemnity, and the deep sense of history all about me. And I saw again, in memory, the lovely young woman, our Queen, upon whose slender shoulders rests the heritage of so great a Kingdom, as she stood among the fanfare and the pageantry of this solemn Dedication Service, in the warm July Canadian sunshine, herself a dedicated person to her people everywhere, to place upon the first step of this bronze Memorial the wreath of Royal remembrance. Then, moving back a little, she stood in quiet reverence for a moment, as though completely alone amidst the multitude who watched her every move — almost as though she was saying a silent personal prayer!

Constructed by the Imperial War Graves Commission, this striking, and unusual, Memorial was designed and erected as a tribute of remembrance to the 798 men and women who died in Canada, the United States, and the neighbouring lands and waters, while serving with the Air Forces of the Commonwealth from 1939 to 1945, and whose graves cannot be known. Their names, however, are forever honoured here. They are graven deep upon the two curved blocks on either side of the Memorial — 454 from the R.C.A.F.; 246 from the Royal Air Force; 32 from the Royal Australian Air Force; 19 from the Royal New Zealand Air Force; one from the former Royal Indian Air Force. Also there are the names of five civilians who served with the wartime Transport Command; 22 who served with the Ferry Command; 19 who served with the civilian technical corps. Some 4,000 friends, relatives, and others closely interested, gathered there to honour those who bore those cherished names, and sat in special seats around the Memorial on that windy day of the unveiling, to look upon these flag-covered Memorial Tablets while the Dedication took place; and then to see their Queen touch the special button on the flower-decked dais where she stood, which raised the large Union Jack and the Canadian Ensign covering the dedicatory inscription on the Memorial. Then came the great roll of the R.C.A.F. drummers, while the special R.C.A.F. party slowly unveiled the name panels in clock-wise rotation.

No more perfect setting could be imagined for this most impressive Memorial! It is situated in a lovely natural amphitheatre at the lower end of Green Island, which lies right in the heart of Ottawa's green and river-bordered beauty — some half a mile from Rideau Hall, the Government House of Canada, and at the very point where the Rideau River tumbles down to the waters of the Ottawa River. In the background, across those deep broad waters, rise the dark blue Gatineau Hills, with the picturesqueness of the Quebec shoreline at their feet. The long-desired, and handsome, new eight-story Ottawa City Hall, in all its clear-cut modernity, looks down upon the calm loveliness of the Memorial Area from across Sussex Drive, which here crosses Green Island in a broad ribbon. The Memorial, itself, is a huge sculptured bronze globe, ten feet in diameter, and surmounted by the Commonwealth Air Forces proud emblem—the bronze, wild eagle of the lofty heights, with its broad outspread wings. This great globe, set in its surrounding, and reflecting, pool, is upheld by three bronze beavers.

All those who saw this deeply impressive Dedication Service last July, either in person in Ottawa, or on T.V., will remember that in every sense it was a deeply religious one, with both Protestant and Roman Catholic clergy sharing in the requiem, and with the Last Post ringing out its message all across the City — and across the whole of Canada, by air — to peoples of every faith, colour, and creed. They will remember, too, that on that day, on one side of the Memorial stood the R.C.A.F. pipe bandsmen, and the wreath-bearers, and that back of them stood the phalanx of airmen holding high the eleven flags which represented the Commonwealth, and former Commonwealth countries — a veritable kaleidoscope of colour in the brisk, whipping breeze. On the other side of the Memorial were the combined choirs of the Protestant Chapels of the R.C.A.F. stations at Uplands and Rockcliffe, a very striking picture as they sat there in their gowns of blue, white and crimson. Behind the dais, with its flower-banked base, where sat the Royal Couple, were the Airforce detachments from Canada, Australia, and Britain;

and the famous R.C.A.F. coronation trumpeters, who heralded with their sweet fanfare, both the arrival and the departure of the Queen and Prince Philip. Nor will those spectators ever forget the soaring volume of the 100-man R.C.A.F. band, which played "O Canada", at the close of the ceremony; nor the five Silver Star Jets, which came winging in from high over the Ottawa River in a breath-taking aerial salute, as, at a point immediately above the newly-dedicated Memorial, they fanned out against the deep blue sky into a fleur-de-lis formation, with the feathery white trails of their passing gathered into the fleecy clouds drifted across the blue.

There was a moving sense of dedication about this whole unveiling ceremony — a sense of dedication that still remains as one looks upon this sturdy bronze Memorial, and which I strongly felt as I stood there in the warm September sunshine! Again, I seemed to hear the clear sweet voice of Queen Elizabeth — the Queen of Canada and all the countries of the Commonwealth — as she spoke in tribute to these who had given their lives for her, and the preservation of the free lands she represents; of the cherished democratic principles and institutions under which Canada's growth and development as a nation has been made possible; and again I remembered the gentle understanding sympathy with which she spoke to the relatives of those intrepid young airmen, whose memory and sacrifice is now forever enshrined in this beautiful bronze Memorial. In this month of Remembrance, we shall indeed remember them—and in the years to come their sacrifice will still be carried in our hearts. May God help us all to be worthy of their valour and their faith.

* * * * * * * * *

ON STAR-TRIMMED NIGHTS

By Jean McMichael.

On star-trimmed nights our Saviour's Spirit walks
The restless seas, where war-scarred sons lie sleeping;
And when His welcome whisper bids them rise,
He takes their precious souls into His keeping,
Then safely guides each warrior-sailor Home;
To God on High, to His Eternal Dwelling;
And those who hear the rustle of their voyage
Believe it is the night wind's murmur swelling!

(This poem was dedicated to the Memory of the author's cousin, Surgeon Lieutenant George A. Henry. It won First Prize in a Radio Poem Contest in 1944, and has since been widely used over the air. Miss McMichael, herself went Home a few years later.)

A TRIBUTE OF REMEMBRANCE

by (MRS. J. G.) ALICE INKSTER

ON AUGUST 19TH, 1959, death came, bringing release, to one who for seven years had been cut off by illness from active life, and from association with her friends. Life, in the world of today, rushes on so fast that those who do not keep abreast of the flood are likely to be swept aside and forgotten. But there are many women, especially in the Presbyterian Church, who would learn with regret of the death of Mrs. J. A. Hilts, because for many years, from 1925 on, she was very active in women's work in the Church, especially in the Missionary Society.

Mrs. Hilts was the wife of the Rev. J. A. Hilts, for many years the Minister of Davenport Presbyterian Church, in Toronto. She was always active in the work of the Women's Missionary Society, as in other Women's work in the Church, and early in 1926, she became the President of Toronto Presbyterial, an office for which she was specially fitted, by her organizing ability, her wise judgment, and her even, but firm, conduct of public meetings. In those troublous days, a leader of Mrs. Hilts' calibre was a valuable asset. Upon completion of her term as President of Toronto Presbyterial, Mrs. Hilts was elected President of Ontario Provincial. This important and onerous office, also, she filled with distinction.

Mrs. Hilts served also on the Council Executive, as ex-officio Vice-President, as well as Home Helpers' Secretary, a branch of the Society work in which she was enthusiastically interested. It was not only in the Presbyterian Church that Mrs. Hilts was active. She was the President of the Ontario Branch of the McCall Mission, and held an important post with the Ontario Provincial Government.

In November, 1952, Mrs. Hilts became Recording Secretary of the Women's Inter-Church Council of Canada, but this service was soon terminated by an unfortunate accident. Returning home, in the dusk of a winter afternoon, from her son's office, where she was having her minutes typed, she was knocked down, and her purse snatched. Never very robust in health, the shock and injuries of this attack proved too much for her, and made complete retirement necessary. Seven years of isolation from the onrush of life tend to bring forgetfulness, but the memory of Mrs. Hilts, and of her contribution to the Presbyterian Church in the troublous times of 1925, will always be sweet in the hearts of many.

* * * * * * * * *

One glimpse of brighter skies beyond
the gathering mists;
To make this life more worth-while,
And Heaven, a surer heritage! (Selected)

1959 SUMMER APPOINTMENTS

by MISS FRIEDA E. MATTHEWS

In the summer just passed, nine young women served in five Presbyteries under temporary appointment by the Women's Missionary Society (W.D.)

Miss Millie McVittie, second year student deaconess, and **Miss Eileen Smith,** first year student, were in charge of the work on the Peace River van. May and June were spent in the lower part of the Presbytery, visiting organized groups, and assisting with the work in some congregations during the absence of the minister. In July, eight Vacation Bible Schools were conducted in settlements on the Alaska Highway, and one in August, at the airport near Fort St. John. Another school, at Hudson Hope, was cancelled due to heavy rains and bad roads. Miss McVittie and Miss Smith were leaders at the Junior and Senior Presbytery camps in August, at which there were enrolled 70, and 54, children from all parts of the Peace River Presbytery.

Miss Mary MacNicol, Reg. N., and graduate of the Missionary and Deaconess Training School, in association with **Miss Elizabeth Penner,** student at the University of Manitoba, were in charge of the Rocky Mountain House van. In reporting on their summer's work, Miss MacNicol wrote, "We strove to have Scripture and prayer in each home, and sought to encourage the people to attend church, to assume responsibility for the Christian Education of their children, and to subscribe to church publications. We also sought to recruit leaders for Church Vacation Schools, and to enrol more children in the Sunday-School-by-Post programme . . . Hospital visits were made weekly throughout the summer, where circumstances permitted . . . During July and August, we conducted five Sunday morning services at Camp Kinaird for the Y.W.C.A. Leadership training for Vacation School was conducted at National Young People's camp at Kannawin." Miss MacNicol directed, and Miss Penner gave leadership, at two Junior camps at Camp Kannawin, and at four church vacation schools in the districts near Rocky Mountain House.

Miss Christine Shaw, first year student deaconess, worked in cooperation with Miss Ada Wade, deaconess in the Presbytery of Prince Albert. Miss Shaw reported that May and June were spent in visiting homes, attending group meetings and assisting in church services where there were no ministers. Over two weeks of this period was spent on the Mistawasis Indian Reserve. In July and August, Miss Shaw gave leadership at five Vacation Bible Schools, and at the Senior Girls' Camp at Christopher Lake Camp.

Miss Bernice Barker, second year student deaconess, who had expressed an interest in Indian work, spent May and June as Girls' Supervisor at the Birtle Indian Residential School. This gave her an opportunity to become acquainted with some of the Indian children, whom she met later in the summer on reserves. Miss Barker attended the Indian Workers' Conference the end of June, at Kenora, and then spent the remainder of the summer on Indian reserves in the Presbytery of Brandon. She was privileged to attend the Tent Mission for the Indians, which was this year conducted on the Okanais Reserve at Elphinstone, Manitoba.

Miss Eileen Black, second year student, assisted the port receptionist, Miss Dorothy Lukes, in Montreal. Miss Black reported, "I arrived in Montreal on Thursday, April 30th, and met my first ship on Friday evening, May 1st. Since that time, I have met a total of 76 ships, 25 of them by myself. I have taught 21 English classes, the number of students varying from 3 to 9, all Hungarians. With Dorothy Lukes, I attended two Presbytery meetings, and the Evening Department Conference in May. Working at the port this summer has been an interesting experience, although I found it very tiring at times. It was most tiring when I coudn't do anything because I could not speak the people's language. It is really almost essential to be able to speak French, and German, and Dutch would also be most useful."

Two young women were appointed to Vacation School work and other activities in Banff, Alberta, for July and August. An appointee of last year, **Miss Gale Kay,** a teacher, returned again this summer. She was ably assisted by **Miss Sheila Stephens,** who has been accepted as a student at the Missionary and Deaconess Training School. Vacation Church Schools were conducted each week day, Monday to Friday, with a total enrolment for July and August of 1762 children. (A detailed report of the Banff work will appear in your December 'Glad Tidings').

As the reports were received and studied, one realized again the importance of the work done by students each summer; the many contacts in the visits in homes and hospitals; the young lives reached through the Vacation Bible Schools and camps, and the Christian witness each day, often in communities which are isolated from church life. For the young women appointees we know it was a worth-while experience, which will be invaluable as they again begin their studies.

We express our appreciation for work well done, praying that God will richly bless them in the days to come.

OVERSEAS MISSION STAFF—1959-1960

BRITISH GUIANA

Miss Margaret Ramsay	Wendela, Suddie, Essequibo, British Guiana.

INDIA

Bhil Field:

Miss Helen Acton	Canadian Presbyterian Mission, Jobat, M.P. (via Dohad), India.
Miss Pauline Brown, Reg. N.	Barwani P.O., (via Mhow), M.P. India.
Miss Agnes Hislop	Canadian Presbyterian Mission, Amkhut, M.P. (via Dohad) India
Miss Margaret Kennedy	Canadian Presbyterian Mission, Barwani, M.P. (via Mhow), India.
Miss Mary Lankin, Reg. N., B.A., M.P.H.	Canadian Presbyterian Mission, Jobat, M.P. (via Dohad), India.
Miss Beatrice Scott, B.A.	Canadian Presbyterian Mission, Amkhut, M.P. (via Dohad), India.
Miss Mary Sherrick, B.A., B.Ed. (on leave of absence)	Box 502, Weyburn, Saskatchewan, Canada.
Miss Lily Simpson, Reg. N.	Canadian Presbyterian Mission, Jobat, M.P. (via Dohad) India.
Miss Irene Stringer	Canadian Presbyterian Mission, Amkhut, M.P. (via Dohad), India.
Miss Ida White, Reg. N. (on furlough)	Room 800, 100 Adelaide St. West, Toronto, Ontario, Canada.

Jhansi Field:

Miss Edith Magee, B.A.	Canadian Presbyterian Mission, Jhansi, U.P., India.
Miss Diana Wadsworth	Canadian Presbyterian Mission, Jhansi, U.P., India.
Miss Margaret Leask, B.A., M.R.E.	Canadian Presbyterian Mission, Jhansi, U.P., India.

Co-operative Institutions:

Miss Bessie MacMurchy, Reg. N., B.Sc.N.	Graduate School for Nurses, Indore, M.P., India.
Mrs. Mildred Gehman, Reg. N., M.A.	Vellore Christian Medical College, Vellore, South India.
Miss Audrey Prendergast, Reg. N.	Landour, Mussoorie, Rockeby, India.

NIGERIA

Miss Agnes Gollan, B.A.	Hugh Goldie College, P.O. Box 24, Arochuku, (via Itu), Eastern Nigeria, West Africa.
Miss Dorothy Bulmer	Hugh Goldie College, P.O. Box 24, Arochuku, (via Itu), Eastern Nigeria, West Africa.

TAIWAN

Miss Dorothy Douglas	3 Mackay St., Tamsui, Taiwan. (Free China).
Miss Geraldine Greer, B.A.	3 Mackay St., Tamsui, Taiwan. (Free China).
Miss Hildur Hermanson, Reg. N. (on furlough)	Room 800, 100 Adelaide St. West. Toronto, Ontario.
Miss Hazel Macdonald, B.A.	94 Chung Shan Rd. N., Second Section, Taipei, Taiwan, (Free China).
Miss Margaret MacKenzie	3 Mackay St., Tamsui, Taiwan, (Free China).
Miss Isobel Taylor, A.T.C.M.	3 Mackay St., Tamsui, Taiwan, (Free China).

NEW APPOINTEE

Miss Fern Birtch	Room 800, 100 Adelaide St. W., Toronto, Ontario.

NATIONAL MISSIONS STAFF—1959-60

DEACONESSES

Miss Winnifred Ripley	1451 Westall Avenue	Victoria, B.C.
Miss Evelyn Murdoch	2295 Newport Avenue	Vancouver, B.C.
Mrs. A. C. McGillivray	Apt. 302, 205 E. 10th Ave.	N. Vancouver, B.C.
Miss Lillian Reay	906 - 9th Avenue N.	Saskatoon, Sask.
Miss Athalie Read	Apt. 29, 125 Bold St.	Hamilton, Ontario.
Miss Hilda Blackwell	51 Parkhurst Blvd.	Toronto, Ontario.
Miss Hazell Davis	5 Sheridan Avenue	Toronto, Ontario.
Miss Flora Whiteford	947 Queen St. E.	Toronto, Ontario.
Miss Catherine Watson	Apt. 6, 5161 Queen Mary Road	Montreal, Quebec.
Miss Dorothy Lukes	908Dominion Square Bldg.	Montreal, Quebec.
Miss Helen Ross	Cecilia Jeffrey Indian School	Kenora, Ontario.
Miss Martine Jansen van Beek	Apt. 101, 120 Broadway Ave.	Toronto, Ontario.
Miss Ada Wade	863 - 14th St. W.	Prince Albert, Sask.
Miss Tamiko Nakamura	3455 West 8th Ave.	Vancouver, B.C.
Miss Cathy Denholm	10 Steven Court, 161 Langside St.	Winnipeg, Man.

HOSPITAL VISITORS

Miss Ellen Douglas	618 Fourth Street	New Westminster, B.C
Mrs. Jessie Anderson	Apt. 2, 10458 - 83rd Ave.	Edmonton, Alberta.
Mrs. G. W. Bradley	Suite 10A, Hartman Apts.	Winnipeg, Man.
Mrs. W. B. Leatherdale	3477 Vendome Avenue	Montreal 28, Quebec.
Miss Lila Schneider	21 Barker Street	London, Ontario.

CHINESE WORKERS

Miss Gertrude Scott	2543 Richmond Ave.	Victoria, B.C.
Miss Grace Lee	1971 Newton St.	Victoria, B.C.
Miss Ruth Yeandle (on furlough)	c/o Mrs. Stuart Harverson, 206 Nathan Road, First Floor	Kowloon, Hong Kong.
Miss Susan Yeung	Ste. 3, 440 Main St.	Vancouver 4, B.C.
Miss Annie Wilson, L.L.C.M.	Suite 4, 1386 W. 13th Ave	Vancouver 9, B.C.
Mrs. Elsie Young	437 E. Hastings St.	Vancouver, B.C.
Mrs. John Con	c/o 261 Keefer St.	Vancouver, B.C.
Miss Margaret Near, B.A.	313 Durie St.	Toronto, Ontario.
Miss G. B. Lee	10 Grange Avenue	Toronto, Ontario.
Miss Florence Goertzen (on furlough)	Hotel Paris, 97th St. and West End Ave. After December 15th — Head office, Toronto, Ont.	New York, N.Y.
Mrs. G. P. Louie	1077 Chenneville St.	Montreal 2, Quebec.
Miss Dorothy Keller, B.A.	1077 Chenneville St.	Montreal 2, Quebec.
Miss Elsie Lee	644 Dougall Ave.	Windsor, Ontario.

INDIAN SCHOOLS

Mr. N. M. Rusaw, Principal	Indian Residential School	Birtle, Manitoba.
Mrs. N. M. Rusaw, Matron	Indian Residential School	Birtle, Manitoba.
Mr. S. T. Robinson, Principal	Cecilia Jeffrey Indian School	Kenora, Ontario.
Mrs. S. T. Robinson, Matron	Cecilia Jeffrey Indian School	Kenora, Ontario.

ORGANIZATION STAFF—1959-60

REGIONAL SECRETARIES

British Columbia	Miss May Nutt	Ste. 102, 1972 York St., Vancouver 9, B.C.
Alberta	Miss Norma Kennedy	2328 - 22A St. N.W., Calgary, Alberta.
Saskatchewan	No Secretary at present.	
Manitoba	Mrs. D. Smith	Ste. 3, 1555 Notre Dame Ave., Winnipeg 3, Manitoba.
Hamilton-London	Miss Margaret Boyd	116 MacNab St. S., Hamilton, Ontario.
Toronto-Kingston	Miss Ruby Walker	1038 Woodbine Ave., Toronto 13, Ontario.
Montreal-Ottawa	Mrs. Hugh Nugent.	Box 70, Scotstown, Que.
Under Appointment	Miss Clara Hanes	Room 800, 100 Adelaide St. W., Toronto 1.

Looking Forward To The End Of The Year (Dollarwise)

by E. LUZETTA McCLELLAND

Evening Department Secretary, Council Executive,
Chairman of the Stewardship Committee

AS THE END OF 1959 approaches perhaps we should take stock individually, and as an auxiliary, of the Women's Missionary Society. The end of the year sometimes comes upon us "unawares" as it were. Our efforts are totalled by the treasurer, and we are shocked into the consciousness that had we only known our commitment had not been reached we would have done something about it before the books were closed. Had we thought about the advance which we should be making on the fields, we would have done something MORE about it, and worst of all, had we thought about the work, for which we are committed, not being done because of the uncertainty of funds, could we not have done something about it!!!

Perhaps too many of our members do not realize the anxiety of those who administer the finances of the Women's Missionary Society, because of the "hit and miss" method in which many regard their responsibility toward the work.

Tithing, in its simple Biblical definition, is a returning to God of a portion of the material wealth He has entrusted to us. The tithe is returned with the motive of gratitude, not duty, and the tither places it at the top of his personal budget. Regardless of percentages, people are tithers if their giving to the Lord is a definite, truly grateful, share which they have placed at the top of their budgets, so that God comes first. If God comes first, then tithing is the right and serious way to give. It is Christian Giving.

When we stop to think how much of our weekly wages is spent on pleasure alone, and compare that with the amount given to God, there are very few of us who can refrain from blushing with shame.

" 'What? Giving again?' I asked
in dismay;
'And must I keep giving and
giving alway?'
'Oh no', said the Angel, whose
eyes pierced me through,
'Just stop when the Saviour stops
giving to you'."
—(Source Unknown)

Giving is a privilege which brings joy and blessing. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts,

> if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."
>
> (Malachi 3:10)

Many of our members believe and subscribe faithfully to the above. Through their loyalty, devotion, and sacrifice, it has been possible for the Women's Missionary Society to function over many years. But the need is growing apace, growing faster than the numbers of dedicated women are growing.

The leaflet recently published by the Women's Missionary Society entitled "We can — We Must" sets forth what we are attempting to do in 1959, but which will *not* be done unless we contribute $40,470.56 more than in 1958. Have you personally given it any thought? Has your auxiliary realized its added responsibility? Before it is too late, will you do so?

The leaflet is available, and necessary to every Presbyterian woman in the congregation. As of September 15th, 22,033 of the leaflets, containing information regarding necessary maintenance and vital expansion in the work of the Women's Missionary Society within The Presbyterian Church in Canada, have been ordered. Order yours now if you have not already done so.

While we are giving thought to our stewardship as we approach the year's end, let us continue our serious intentions into 1960. When the books are all balanced and the last report sent off, let us not pat ourselves on the back, and think how well we have done. Let us sit down and decide what more we can do in 1960 than has been done in 1959.

Two suggestions for MORE:—

(1) Increase your own weekly commitment.

(2) Increase the membership — "Each one — bring one".

* * * * * * * * *

SYNODICAL GIVINGS

January - August 1959

	1958	*1959*
British Columbia	1,000.00	3,100.00
Alberta	3,400.00	3,700.00
Saskatchewan	1,569.80	2,025.21
Manitoba	3,843.95	3,985.85
Hamilton and London	42,199.79	42,221.22
Toronto and Kingston	42,152.52	41,749.70
Montreal and Ottawa	22,000.00	23,300.00
	116,166.06	120,081.98

APPEAL FOR DISASTER RELIEF FOR FORMOSA!

Since the flood of August 7th, in Formosa, there have been two serious typhoons and an earthquake. The most recent typhoon, on September 3rd and 4th caused great damage on the East Coast, where 12 Church buildings were destroyed and 8 were seriously damaged. In the August flood, at least 1,000 lives were lost and some 200,000 people suffered to some extent—very few Christians were drowned, so far as is known, but many have lost everything. Emergency relief, in the form of food and medical care is being given by Chinese and U.S. government agencies, supplemented by Church World Service, and Catholic Welfare, but Christian families will need other immediate help, and substantial sums will be needed for rehabilitation later.

There is deep concern about this situation, and, as both individuals and Auxiliaries are asking how they may help these distressed people in Formosa, this most recent information, sent to us by the Rev. E. Bruce Copeland of Formosa, Associate General Secretary and W. T. Hwang, the General Secretary, of the General Assembly of the Formosan Presbyterian Church, will be of value.

What the Formosan Church has done—

Every Church was asked to take up special offerings for a special Flood Relief Fund, with the result that from the congregations of every Presbytery, and a number of individuals, about $1,600 U.S. was received. U.S. $650 came from Chinese churches in Malaya, and a special gift of U.S. $100 came through a missionary friend. Many gifts of clothing came from individual Christians, and some of the Churches. Some of the co-operating Mission Boards wrote offering their help and the United Evangelical Church in the Philippines told of the desire of Christians there to be of assistance. Information about the damage done was sent to these; and the Special Committee, called by the Moderator, distributed the money received at that time, giving something to each family, as they were able. The sum to be distributed, however, was so small, when compared to the losses of Christians, that the maximum given to a family was about U.S. $15, and the minimum, to about 150 families, was about U.S. $5.00. In many cases, only token grants could be given, as a sign of sympathy. The Committee asked the co-operating Mission Boards to help with gifts of money.

What is the present and future need for assistance?

The Mountain Committee has asked a Formosan pastor, and a missionary, to investigate the losses of Church workers and Christians of the mountain Churches, in the recent typhoon. The sums given by the Formosan church are insufficient to give adequate help to these Christians in the disaster area. When colder weather comes, there will be urgent need for bedding, and it is hoped that material to make quilts can be secured on favourable terms. Money is needed for this, and for sewing the quilts. As emergency supplies are exhausted, there will be other urgent needs.

There is now immediate need of money for the following purposes —

(a) To rebuild, or repair, Church buildings recently destroyed.
(b) To give additional assistance now, and during the winter, to the neediest Christian families in the disaster areas—for bedding, household articles, and other urgent needs.
(c) To use a part, possibly one-third, of such sums as can be sent, to establish a General Assembly Disaster Fund, so that, in future, emergency measures can be taken at once, without having to wait for the proceeds of a special offering, or appeal.

Any funds received will be used with great care, for the purposes outlined above, within the Christian community. It is assumed that general relief on the basis of the most urgent need in the affected communities, will be the responsibility of government, supplemented by Church World Service, and Catholic Welfare.

The Presbyterian Church in Canada has already sent a gift of $1,000.00. Any Auxiliary, or person, wishing to help, may send their contribution to the Treasurer's Office, of the Women's Missionary Society, Room 800, 100 Adelaide St. W., Toronto 1. Kindly make all cheques payable to The Women's Missionary Society.

* * * * * * * * *

Glad Tidings Readers!

Has Your Subscription Come In For 1960?
If not — we are missing you
and
You will be missing your magazine!
Get Your Subscription in NOW
Don't miss an issue.

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)

MISS AGNES HISLOP

Miss Agnes Hislop has been working, for the past 9 years, as an evangelistic missionary in India. After language study, she worked for a short time as an evangelist on the Jhansi field. In 1952 she transferred to the Bhil field, where she has served as an evangelist, also assisting in educational work. Miss Hislop has had one furlough, during which she attended the Southern Presbyterian Training School, Richmond, Virginia and in her time there took her option in Christian Education.

Her home is Meath Park, Saskatchewan. She is a teacher by profession, and came to work for the W.M.S. (WD), first, on our national staff. At the moment, she is sharing in the very important work of giving leadership to women and young people in the Bhil field.

MISS PAULINE BROWN, Reg. N.

Miss Brown is a native of Ottawa, Ontario. Her early education, her training as a nurse, and her public health work have been taken in that city. She served as a member of the Canadian Navy from 1943 to 1946. She is a member of St. Giles Church, Ottawa.

Miss Brown has served, since 1951, as a nurse on the Bhil field, India. Her service has been with the mobile medical clinics. She has been responsible for setting up the mobile work in the southern part of the Bhil field. Through this service many people in the area around Barwani have felt the power of the Christian ministry through both medical work and its combination evangelistic work.

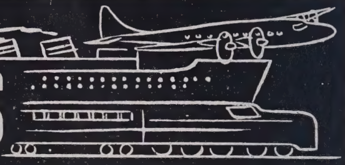
MISS IDA WHITE, Reg. N.

Miss Ida White has served since 1952 as a nurse on the Bhil field. She has been associated with the mobile medical units, and has been responsible for establishing a medical centre in Mendha and in Sardi. Like Miss Brown she has found this kind of work a strong evangelistic outreach. Miss White's home is Goderich, Ontario. She is a graduate of the Ontario Hospital there, of the Ontario Bible College, and of the Missionary and Deaconess Training School. During the war she served as an officer with the Nursing Service, with the South African Army with duty in South Africa, Egypt, and Italy. She has taken some training in social work. She is a member of Knox Church.

MISS BEATRICE SCOTT, B.A.

Miss Scott, a native of Port Elgin, Ontario, has served as a missionary on our staff since September, 1940. She is a graduate of the normal schools of Ontario, the University of Toronto, the Missionary and Deaconess Training School. It is as a teacher that Miss Scott has served the major part of her work abroad. She was first on the staff of the Helen MacDonald Memorial Higher Secondary School, Jhansi, India, then went to the Bhil Field, where she was first combining teaching and evangelistic work, and now serves as principal of the Amkhut School. Miss Scott has been associated with all of our educational workers in India; with the gradual training of Indian people for their place in the life and work of their Church, and of their country.

Comings and Goings



OVERSEAS

MISS DIANA WADSWORTH, B.A.

Miss Diana Wadsworth, B.A., M.R.E., our newest missionary appointee, left for India, September 30. She will engage in language study, preparatory to taking up her appointment at the staff of the Helen MacDonald Memorial Higher Secondary School.

Miss Mabel Booth, a deaconess of our Church, serving as a congregational deaconess in Glenview Church, Toronto, attended a conference in British Guiana dealing with the preparation of Sunday School material.

Miss Edith Magee, B.A., left to resume her work in the Helen MacDonald Memorial Higher Secondary School, Jhansi, India, September 20.

Miss Ida White, Reg. N., returned from the Bhil field, India, for her first furlough, last April. She is spending the following winter in Edmonton, Alberta. She has been assisting in camps and conferences during the Summer.

Miss Hildur Hermanson, Reg. N., returned to Canada from Formosa, arriving September 1st in Eastern Canada. Miss Hermanson will spend the Autumn months in the eastern part of the country, where she will be doing some study and some deputation.

Miss Isabel Taylor left August 7th, to return to Formosa via England, where she has attended short courses in Church music. She writes of her experiences there:— "There were some of the best musicians and conductors at Downe House. The course was given for Choir leaders and organists of the rural churches, and was interesting to us because it is the sort of thing we try to do in Taiwan. I had never realized that sort of thing was done in the West."

Miss Lily Simpson, Reg. N., sailed from Vancouver September 15th, returning to Jobat hospital on our Bhil field.

Miss Dorothy Douglas, travelled to Formosa via San Francisco. She left Toronto on the night of September 17 for her work in Tamkang Middle School.

NATIONAL

Miss Ruth Yeandle, of the Chinese Kindergarten, Vancouver, sailed for Hong Kong on September 15th, beginning her six months' furlough. It has been a life-long ambition of Miss Yeandle to visit the land from which so many of her Chinese friends have come. While in Hong Kong she hopes to spend some time in further study of the Chinese language.

Miss Florence Goertzen, Deaconess for several years in the Chinese Church, Montreal, began her furlough on September 1st. Miss Goertzen is looking forward to auditing study courses at Union Seminary, in New York City, this fall, and will be doing deputation in the New Year.

* * * * * * * * *

Your Prayers are asked

—For each woman of the Church, that this month, as she remembers those who gave their lives in the cause of peace, she may realize anew the wonder of the sacrifice of the Prince of Peace, and the meaning of that sacrifice for all mankind.

—For every group of our Women's Missionary Society, that each one may consider seriously its responsibility for the Mission.

—For our Chinese people, and all who work with them, that they may be given wisdom and understanding in dealing with all phases of their work.

—For all workers who carry responsibility in our National work, that they be given divine foresight in dealing with problems concerning the work.

—For the missionaries who are returning to their fields following their furloughs — Miss Taylor, Miss Douglas, Formosa; Miss Simpson, Miss Magee, India. Miss Wadsworth, India.

—For members of the Missionary Society, that we may be led by the Spirit to understand more deeply the work of our Church, at home and overseas. Let us pray particularly for our understanding of the need for us to share in building the Church overseas.

The Needs Of Our Work Overseas

by MISS MARY E. WALE, B.A.

An article for this section of Glad Tidings came due just as a September meeting of the General Board of Missions finished its final session. As I thought about the article, the reports and information which had been before us during the four-day meeting of the Board came back to my mind. In these days we felt the challenge of the work which was before us to do both at home and overseas. The challenge was somewhat dampened, however, by the facts of the financial situation in which our Church finds itself even yet. We, who are members of the Women's Missionary Society, share in the concern of our brethren, that there might be financial support to meet the demands being placed upon our Church, upon the Society, as we take our rightful place in the mission of the Church.

Thinking these thoughts, and adding to them the feeling of the tremendous importance of the place the Church has in the whole life and work of the world today, I left my office with an outline of an article beginning to form in my mind. On the street the last edition of the newspapers were out, and huge headlines proclaiming a message which Mr. Khrushchev had given to the United Nations. Its cryptic words were "Disarm or War". Perhaps your first reaction was similar to mine as I read that headline, and thought of the man who was issuing those words. Perhaps you felt that he was acting in a very dictatorial manner in a country where he was a guest. But, of course, Mr. Khrushchev is right. There is no question about the defence of our land. There is no armament made which can defend it against the perils of warfare. This fact has been admitted by the leaders of our own country as they seek to find something which might defend us against the ever-new developments of Russian scientists, and the scientists of our own land. And how much money is put into these things which, as soon as they are made, are obsolete, out of date, and impotent!

The two thoughts went together. The thought that we were in a situation where our people must share, to a much greater extent, if we are to maintain our work abroad, and the thought of the defence of our homeland and the defence of the peace of the world. Is there any doubt in any of your minds that the only defence we have as individuals, and as nations, is the power that comes to us through Jesus Christ from God Himself?

During the meeting of the Board of Missions, we heard the report of the progress being made by the Formosan Presbyterian Church. We heard, too, of the many ways in which the Formosan Christians are turning to use the gifts of God to extend His Kingdom in that land. Some of these projects are ones which they hope we in the Canadian Presbyterian Church, the Church they call the "mother church", may be able to help with our gifts, with our prayers. Among these projects is the purchase of property on which our Tamkang Middle School stands. Word has come from the Canadian Committee that the Government is willing to sell the property on which the building stands for a price, which is considered a very fair one in as much as it includes back taxes for those years we have occupied the property since the end of the war. Another project, which is very dear to our hearts in Formosa today, is the building of a Bible School, which was originally a part of the theological training given in the Taipei Theological Seminary. When that seminary was sold and a new building erected, the Bible School was separated from the seminary for various reasons, and its leadership taken over, to a large extent, by missionaries of the Southern Presbyterian Church who have, since the war, worked in co-operation with the English and Canadian Presbyterians and the Formosans, and by missionaries of the United Presbyterian Church who are likewise working in co-operation in Formosa. These people have carried the training of leaders who have not been able, for various reasons, to go to the seminary, and have carried this training in a very remarkable way, under very adverse circumstances. Now the buildings which they rented in the town of Chu Pei have to be vacated and new buildings erected, if the school is to go on. There is a promise of assistance from the Southern Presbyterians, as long as the rest of us co-operating in the Formosan Presbyterian Church take our share. It is difficult in these times to find even an adequate amount to assist in this very worthy project. A third matter which is on the minds of us all is the upgrading of Mackay Memorial Hospital. The part that we, as Women's Missionary Society people, are being asked to pay, is to help to provide more adequate housing for the nurses who are in training at Mackay. Here again we have made no commitment, and cannot, because we do not see the funds available for such a project.

In India where the young church, with which we are sharing in Christian service, is struggling to find its place in the life and work of the whole Christian movement of the world, we have obligations to pay our rightful place in assisting our brothers and sisters here to move forward. We have hoped for the past several years to be able to give some financial assistance to the building of the new nurses' residence and school in Jobat, in the Bhil Field. This is a very greatly needed addition to the medical work in the Bhil Field. While nurses' training has been resumed in Jobat within the past three years, the physical arrangements for the training are very tenuous, in as much as being housed in a building which is intended for an Indian doctor and which should be occupied within a very short time. Here again, neither the General Board of Missions nor the Women's Missionary Society (WD) has made any commitment, because of not being able to clearly see where funds are coming from for such a project. In the Jhansi Field, where the Helen MacDonald Memorial School is moving toward an even greater share in the educational work of the country, and particularly for the education of Christian girls in the field of science, we have need to find funds to have a much better laboratory than we now have in that school. The staff of the school is conscious that funds are not readily available, and have made the science course what it is on the most meagre of science equipment, but if they are to have the same standard, such equipment must be renewed, and brought to such a standard as is in keeping with the course which is being given. These are two major needs in India, and, saying this, we have not mentioned the fact that we are obligated to find housing for our W.M.S. staff, particularly for those who are working developing the medical clinics. We are seeking to satisfy legacy funds to fulfil this obligation.

In Nigeria, British Guiana, and in Japan, if there were funds available, there could be help given in projects that are most worthy. For instance, in building the house for our two staff people in Nigeria, Miss Gollan and Miss Bulmer, we have allowed only the minimum of an estimate for their house. There are other parts of the necessary missionary compound that will be added, when we do find that we can make them possible. Very recently, the Korean Christian Church has been thinking seriously about the future of the Korean Christians in Japan, and has been led to feel that the Church's work must be broader than it has been these past few years. If we could help them to establish educational and medical work, even on a very small scale, we would be giving them assistance in a very worth-while way. Here again, neither the men nor ourselves have made any definite commitment, save our interest in looking ahead with these very fine, very consecrated Christian people.

Thus far, I have written only of material things, of the tools with which the job of proclaiming the Christian Gospel can be done. These tools, as I have outlined them, are mainly buildings, which are needed for every phase of our work overseas. But even more important is the need for us to remember that we are being called from every field to give assistance in personnel. This too, is a call upon our resources. Our resources of finance, and, more important, our spiritual resources, that we may in our leadership be used to call out those people who will give the kind of leadership that the Christian Church in the world needs today. In every one of these fields we could place teachers, nurses, doctors, and women who would give leadership in the development of the work of the Christian Church. One possibility, perhaps, is the Jhansi field in India, where we have been fortunate in being able to secure a third Canadian staff person. This may be enough for this field for the time being, at least until we have seen the direction in which this school is going in the future.

So I have put for you, rather bluntly perhaps, the need that we see facing us in our work overseas. Each one of them needs to be dealt with in the very near future. I ask you all to make the matter of our witness, as a Women's Missionary Society of the Presbyterian Church in Canada, a matter of deep concern as you study, as you worship, and as you consider your commitments to the calling to which our Lord has called us all.

As we said in the beginning, there is no defence against the powers of evil save in the saving power of God, as revealed in Jesus Christ. It is this power which we are given to use as disciples of our Lord and Master. We can only find the means of best serving as disciples by keeping close to our Lord in prayer, and by constantly seeking to know what he would have us do. So, as we near the end of another year, may our auxiliaries, together with the men and women, young people and children of the younger churches with which we are associated, keep before us constantly our calling in Jesus Christ, and be ever ready to obey his command.

* * * * * * * * *

PROMISE YOURSELF

To be so strong that nothing can disturb your peace of mind.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble. (Selected)

In Remembrance

Mrs. A. G. Saunders	Brockville, Ont.	Brockville Presbyterial
Mrs. Murdock McLeod	Moose Creek, Ont.	Glengarry Presbyterial
Mrs. Bain MacMillan	Cornwall, Ont.	Glengarry Presbyterial
Mrs. W. C. Wood	Outremont, Que.	Montreal Presbyterial
Miss Grace Marshall	Merritton, Ont.	Niagara Presbyterial
Mrs. Wm. Julian	North Pelham, Ont.	Niagara Presbyterial
Mrs. Arthur J. Snider	Chippawa, Ont.	Niagara Presbyterial
Mrs. Cecil Golding	Burk's Falls, Ont.	North Bay Presbyterial
Mrs. Stanley Robb	Moorefield, Ont.	Saugeen Presbyterial
Mrs. S. T. Rutherford	Stratford, Ont.	Stratford Presbyterial

* * * * * * * * *

ABSENT !

By Leeta McCully Cherry

Rose-tipped clouds, and a soft breeze blowing,
   Beloved — Beloved — Do you know?
The first lone star, and the west all glowing,
   Beloved — I am missing you so!

Song of a bird in the hush of gloaming,
   Beloved — Beloved — Can you hear?
Whisper of waves, and a white gull homing,
   Beloved — Beloved — Are you near?

Beauty of sky, of pine tree, and waters,
   Beloved — Beloved — Do you see?
Oh, from the glory of Heaven's high altars,
   Beloved — Do you share these with me?

The sunset glow — and my heart uprising,
   Beloved — all my askings cease,
For the sun departs to a certain rising,
   And the ache in my heart finds peace!

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

ON THE EDGE OF THE PRIMEVAL FOREST
MORE FROM THE PRIMEVAL FOREST
by Albert Schweitzer

The name of Dr. Albert Schweitzer is already almost legendary throughout the world—but it is a living, vital, legend which grows in depth and value with every passing year! In these two books, which are now published in the series of Fontana books, for the first time at the low cost of fifty cents each, we are soon completely engrossed in the remarkable saga of the personal life, the proud decision and sacrifice, which led this brilliant man to decide at 21 years of age that he would live for science and art until he was thirty, and then he would devote all the rest of his life to serving humanity. Now 84 years old, and with many of the outstanding honours and tributes of the world heaped upon him, Dr. Schweitzer still serves faithfully and unostentatiously in the hospital at Lambarene, which he set up so many years ago at the edge of the damp disease-ridden, Equatorial forest of the Belgian Congo, and after its destruction, rebuilt on a larger and more suitable site. There, this dedicated man—with his doctorate in philosophy; his mastery of Organ Music, and his world-famous interpretation of Bach; all the medical skill of his brilliant research—works happily and contentedly in Equatorial Africa mong the primitive people he is giving his life to help; preoccupied entirely with the suffering of others, and his long battle against the diseases of his people.

In the first book, he tells how and why he renounced all else to become a Doctor; describes the building and growth of his hospital; the triumphs and tragedies of his tremendous undertaking; and, in so doing, unconsciously reveals the amazing personality of the man, and the inherent greatness of his character and strength of purpose. The second book "More From The Primeval Forest," is based on the reports sent home by Dr. Schweitzer during his second period in Africa, and it is a thrilling account indeed of his constant fight against the encroaching jungle, the many types of disease, and the eventual winning of the primitive Africans of his district. There are, of course, many books written about Albert Schweitzer, but these two lead to a real understanding of all the rest, and, in this year of our special studying of Africa, are well worth the reading. Price 50c

SURPRISED BY JOY by C. S. Lewis

This is a book of an altogether type. It is the autobiography of Professor C. S. Lewis, most poignantly and penetratingly written in answer to many requests to reveal how it came about that he passed from Atheism to Christianity, and later was to write such outstanding and helpful books as "The Problem of Pain" in which he gives his views as a layman on the Christian doctrine relating to all aspects of the problem of pain and explains the existence of pain in a Christian world; and "Mere Christianity," which is a combined edition of his three famous books — "Broadcast Talks;" "Christian Behaviour"; and "Beyond Personality". These present the Author's revaluations of Christian apologetics, ethics and theology. Remembering this background, "Surprised By Joy" is all the more interesting and worthwhile — an honest and spiritual probing of the motive that led to a rich return to the Christianity he had lost in childhood. This, too, is a Fontana Book. Price — 50c

LITTLE PRAYERS FOR PERSONAL POISE by Helen L. Toner

In this fine collection of sixty-four brief and reverent prayers, there are prayers, both for adult and younger persons — simple and direct, and for practically every human need and occasion. Miss Toner is an ordained Methodist Minister, who has held pastorates in New York, Arizona and California, and these Prayers, which have previously appeared in many Church and Religious magazines, are the result of her wide experience and realization of the need for prayer in every phase of daily living. A splendid gift-book, or for daily personal use. Price $1.25

COME, LET US READ!

Books are keys to wisdom's treasure,
Books are gates to lands of pleasure,
Books are paths that upward lead,
Books are friends—come let us read!

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

Miss Teen-Ager

A MODERN SCHOOL IN AFRICA

by MRS. DOROTHY ROBERTS

(The Rev. Earle F. and Mrs. Roberts are home on furlough from Calabar, Eastern Nigeria)

IN AFRICA, a boarding school for girls who have obtained their "first school" leaving certificate is called a "Modern School".

We must understand, first of all, that in Africa education is neither free, nor is it available for all African boys and girls. There are far too few schools to accommodate the great numbers of children. Parents must pay high fees to educate their families.

It is particularly difficult for African girls, for they are not considered to have any great contribution to make in this world. Here, a woman's main task is to bear children, and to provide for them.

The Presbyterian Church in Eastern Nigeria has a "Modern School" for girls, in Calabar, Africa. It is part of the Edgerley Memorial School. Quite recently a chapel building has been completed, for this is a Christian school. The girls who attend this school have the opportunity to learn to live as Christians as they receive their academic instruction. There are five compulsory subjects taught: English, arithmetic, geography, Home Economics and Domestic Science. In the Domestic Science course they are taught correct methods of cooking their native food, so as to get the best food value out of it. They learn to do laundry, care for babies, and do hygienic home nursing. This is, of course, very useful to them when they have their own homes. The stress is not only on the academic examination, but on the development of character as well. The girls are taught that to be truthful and reliable is extremely important.

Apart from study, there is a time for recreation. One of the games enjoyed is "net ball" similar to our basket ball.

Yes — it is somewhat different being a teenage girl in school in Africa! However, those who are fortunate enough to go to a "Modern School", and especially a Christian "Modern School", do receive a fine education.

THE GLAD TIDINGS

It is now time for getting subscription lists in order for the 1960 Glad Tidings. Do not wait to be asked for your subscription, but gladden the heart of your Glad Tidings Secretary by giving it to her early. Individual Subscriptions from January to December—$1.00 per year.

The Evangelical Awakening In Hungary

(The following Article is a condensation of an address given by Miss Julia Boytar at Leaside Presbyterian Church, Toronto and published in "Uj Elet" (New Life), the Canadian Hungarian Presbyterian Monthly "in the Service of Jesus Christ," which is edited by the Hungarian Ministers of the Presbyterian Church in Canada. The present Editor is the Rev. Dr. K. D. Toth, of the Hungarian Presbyterian Church in Toronto. It is our privilege, as a Society, to help in the publication of this good Christian magazine, through our Christian Literature Grant of $500.00 each year. The Editor.)

"IN MY NATIVE LAND, Hungary, the communist government openly declared the freedom of religion, but their *real* endeavour was to eradicate the faith in God from the hearts of the people with all possible means. For the realization of their atheistic plan and purpose, they used most underhanded methods.

Communism wanted, and hoped to win, the young peoples of the nation, by its ideology and methods. It wanted to win over the younger generation by offering splendid opportunities in scholarships, and all kinds of advantages, for the young people eager to study. Of course they intended to trap the young people into their new system of learning and education, where everything was supposed to serve the purpose of dialectical materialism. Our younger generation was supposed to be lured astray to their ways of thinking. Boarding Schools and Student Hostels, besides the already-existing Secondary Schools, were set up, where the entire programme of living and working together served the re-orientation of students according to the Communist ideology.

Seemingly, the Communist system has done a great deal in the interest of furthering the education of the people. However, in practice, it meant the distraction of children from the family atmosphere, in the interest of further studies. They set the children against the parents and against the family. It resulted, quite naturally, in a moral decadence and in disintegration. Smoking, alcohol, and morphine took their victims among the teenagers, in consequence of their spiritual and moral disintegration. Numbers of young men and women fell prey to Satan, for the post-war economical conditions of the country and the great poverty of the people generally, offered an excellent breeding ground for all kinds of moral evil.

However, there is a brighter aspect to the situation, too! And it is not by our wisdom, and our achievements, but merely and simply by the manifold mercies of our Heavenly Father. His children experienced His mercies in many ways, first of all by bringing us to saving faith, and bringing many to the experience of a new life in Christ. The ones who were saved by the Lord, and found new life in Him, by the nature of their new life, naturally felt concern for the lost souls, and they went out in many ways to find the lost, and to bring them to the Lord. They realized the destruction brought in by the operation of Satan in the individual lives of many of their former friends, and they sensed the approach of an imminent doom and destruction. The Holy Spirit constrained the faithful ones to take steps for the salvation of the lost ones.

They were greatly blessed in their missionary activities, and it was due directly to their living contact with the Lord. The faithful ones spent many nights in intercessory prayers, and their time on their knees was not in vain. We experienced in most remarkable ways the fulfilment of the Holy Spirit as God's answer to our prayers. His Word became a real power in our midst. Then, consequently, the Lord opened ways and means for witnessing, and service also, in the outside world. The contents of our message — the Cross of Calvary, and the final victory through conversion and regeneration.

Personal testimonies witnessed for the possibility of a new start. Gospel meetings for Bible study and prayer were held at the homes of courageous people, who were willing to take the risk. At schools, by the co-operation of evangelical-minded teachers and pupils, religious poetry was read on occasions, and even religious drama appeared on school programmes, bringing a message of hope and restoration for desperate souls. Through the suffering of need, fear, and persecution, God prepared souls for a yearning for the living Word of God.

At the theological seminaries, Prayer Groups and faithful fellowship kept the fire of faith alive. At the conferences of ministers, ideas were clarified in heart-searching discussions. Bible-schools and Bible courses were initiated for lay-missionary workers, like teachers and visitors, in various districts. At such Bible Courses and Schools, within the two summer months in 1947 the attendance was 1,800. The study periods were followed by personal work among the students and great numbers of conversions were reported.

The government, in its endeavour to counter-balance these achievements of the Christian front, did all in its power to handicap the Church's missionary activities. Church schools, of which we, Protestants, had a great number — one in almost every village or town, a great number of secondary schools and quite a few Church colleges — were confiscated. Two seminaries were left to operate on their own.

Romans 8:28 became a realistic experience of many of us: "We know that in everything God works for good with those who love Him . . ."

Our students visited the congregations in their holidays, and took up collections to enable them to continue their studies. These house-to-house visits were excellent opportunities for personal testimonies and personal evangelism. The Lord really worked in a mysterious way His wonders to perform.

The life of fellowship in the community of the first disciples of Jesus was repeated in our midst. Both spiritual, and also material, needs of fellow Christians within the fellowship were taken care of. But these small fellowships reached out into the sphere of the congregational and communal life, as well. Many of our churches were in bad shape, especially immediately after the war. They badly needed renovation. An enormous amount of voluntary work and material assistance, in spite of the every-day problems of daily livelihood, was offered by Christians, so that by 1950 nearly all of our devastated churches were rebuilt and restored. The government first only threatened our missionary work; later carried out these threats. Missionaries were imprisoned, detained in concentration camps. But "the Word of God cannot be put in chains." In prisons and in concentration camps, the Lord used these messengers of His Word to spread the Good News in the darkest and most hopeless places in human existence.

Healing miracles occurred, too. The health of crippled people was restored. The blind regained their eye-sight. Mentally disturbed persons regained their balance. The university students there were faithful and devoted groups in operation. On Sundays they visited country congregations in deputation work, and carried on a very well-received group-evangelism. This was done especially by medical students and, by students of the department of pedagogy, for handicapped children.

We have a few medical professors at the university and medical doctors who were devoted means of the Lord for the furtherance of the Gospel. They were not afraid to confess their faith in public. They were ardent witnesses of the Lord among their students.

It is very risky and a hard profession to be a minister of the Gospel now-a-days. As a result of this situation the ones who, in spite of the difficulties, are young recruits for the ministry, are the ones who undertake the pursuit of this Calling, out of selfless devotion to the cause of Christ. We are glad to testify that Christ is working miracles among our people. We may say that the evangelical awakening in our Churches in Hungary is God's greatest deed among His people in the modern era."

(Note—Miss Julia Boytar, who gave this address, was accepted as a student at the Missionary and Deaconess Training School, in Toronto, this fall.)

Boys and Girls!

HOW TO MAKE AN INDIAN VILLAGE

by (MRS. ROBERT A.) HELEN C. BROWN

This month we are going to tell you how to make an Indian Village like the one you see in the illustration. The Explorer Group at Runnymede Church, Toronto, made this display as one of their Explorations.

Houses and Church

You need a cardboard box (approximate size 10″ long x 7″ wide and 10″ high), with the 4 flaps not damaged. Hold two long flaps at an angle and mark the side flaps with a pencil. Cut so the long flaps will bend against them and hold the roof. Stick them together with scotch tape. Cover the house with white paper towelling. Measure it and rip on perforations carefully. Don't forget to cover the house right up to the peak. Put it on with a thick paste. Mucilage will not do—we used flour mixed with just enough water to make it sticky. It gives a stucco appearance. After it has completely dried, crayon-in the doors and windows. You could also draw flowers on the front of the house to represent a flower garden. For the roof, get a piece of cardboard, approximate size 14″ x 15″, and cover it with a piece of brown wrapping paper a little larger than the cardboard, so that you have enough to turn about 1″ on all sides. Glue it to the cardboard and when dry, fold the cardboard down the middle lengthways and fit on top of the house. Take it off and draw lines approximately 2″ apart on the roof from front to back. Then colour lines crossways on the roof, yellow, green and brown alternately, as it is supposed to be a grass roof.

Palm Trees

The palm trees are made with florist's wire. Take 8 pieces of wire 18″ long and wrap two pieces of Kleenex around the bottom half of the wires. Cover the Kleenex with brown crepe paper, starting at the middle of the wire and working towards the bottom, going round and round the wire, right to the bottom. Do not stretch the crepe paper when winding. The Kleenex gives it a little thickness and makes it look like the trunk of the tree. Bend the top part of the wires down to make them look like the branches of a palm tree. Cut a piece of cardboard 7½″ long and 2″ wide at the middle

THE VILLAGE

and taper it in, as in Illustration "A". Cut 12 leaves out of the crepe paper, using the cardboard for the pattern. Paste a leaf on each side of a wire, extending it just a little past the end of the wire, so the wire won't show. Use glue to stick them together. Do the same with the other 7 branches. When completely dried for about 24 hours, take one leaf and make a cut in, about ½″, and continue all the way up the leaf and down the other side, having the cuts about ¼″ apart, as in illustration "B". Be careful not to cut out pieces of the leaf.

Wells, Buckets, Water Jugs and Dishes, Boats

The wells, etc. are made out of modelling clay which is made by mixing a cup of flour, a cup of salt and enough water to make a very thick dough. The water jugs and dishes are moulded to shape and allowed to dry. For the well, get a paper roll (either wax or saran) and cut it very carefully with a sharp knife to make it 3″ long. Take a piece of wire, 10¾″ long, and bend it into 3 sections, 4½″, 1¾″, and 4½″, as in Illustration "C". Cover the paper roll with the clay mixture and fit the piece of wire in the top. Make sure you put extra clay around the wire so it won't break out when dry. The buckets are shaped to size. Make two holes, one on each side, about ½″ down, with a toothpick. When the bucket is bone dry, put a piece of string through the holes and tie it onto the well. All these clay forms are to be painted with water colours or crayons when dry. Little boats are made of clay. The two oars are toothpicks.

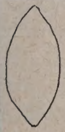
Indian Ladies

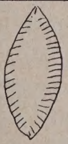
You will need 3 pipe cleaners for each person. Put two of the pipe cleaners side by side, bending them as in Illustration "D". The third one is used to wind around the other two pipe cleaners, saving about a third to attach the head as in Illustration “E”. Wind it tightly around the middle. Make the head from a 3″ x 2½″ piece of the top of one of your mother’s old nylon stockings. Get a little ball of cotton batting and put it in the middle of the stocking piece and wind a piece of thread around it. Before pulling it tight, put the little piece of pipe cleaner that was left for the neck up into the head, then pull the thread tightly and wind it around the head a couple of times. Tie securely. Draw the face on with red and blue ball-point pens, or you can embroider them. For the hair, take a piece of cardboard approximately 1½″ wide and 1½″ long, and cut into shape as shown in Illustration “F”. Wind black embroidery cotton around the cardboard as evenly as it would be on a spool of thread tucking the ends inside so it won’t unravel. Sew floss together in an overhand stitch, catching all the threads in as though for a part in the hair, as in Illustration “G”. Cut the floss opposite the place where you sewed. Remove the card. It will look like Illustration “H”. This is the hair. Smear head with clear or natural nail polish or paste and fasten hair to it. The ladies are dressed in their national dress, which is a sari made from a piece of cotton or medium weight silk, 3½″ wide and 29″ long. If you use white cotton, you can put a border on it yourself with crayons. Wind the cloth around the body 10 times to make the body look thicker. Then bring it under the doll’s right arm and gather it over the left shoulder. Then bring it up over the head (as you are putting it over the head, turn a ¼″ under so you will not have a raw edge against the hair) and bring it down over the right shoulder. Put a couple of stitches in the back and two more just under the chin with thread that matches the material.

The animals we used were purchased at the 5 and 10 cent store, but they could be made from the clay mixture.

Setting up the Village

The setting for the village is a large sheet of sheetrock (ours was 4′ x 7′). The river is painted on with tempera paint. For the grass-like effect, you need a package or two of green crepe paper. It would depend on the size of the board. We used 3 large packages. You will need the help of a grown-up with this. With a paperhanger’s brush,


“A”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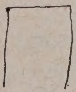
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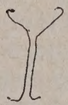
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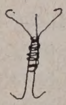
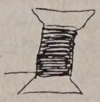
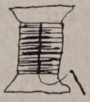
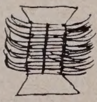

“E”


“F”


“G”


“H”

or wide brush, cover an area equal to the width of the crepe paper with cold water paste, coming from the back to the front of the board. Do not cut the crepe paper. Start pasting at the back and bring the paper towards the front, but hold the other end in the air so it won't get stuck in the paste. With your finger and thumb, press the crepe paper into the pasted section. Let a little bit of paper come up between your finger and thumb, to make the grass, and then press down with your thumb. Continue this right to the front, and then cut the crepe paper even with the edge of the board. Then, press down so the edges will stick, and not be likely to catch and get torn. Continue in this way until you have completed the grassy area. For the rice paddies, you will need part of a package of brown crepe paper. For each rice plant, take a piece of green crepe paper 3″ long and 3½″ high. Cut this strip downwards to about ¾″ from the bottom. Then continue cutting in the same manner ⅛″ apart. Roll the uncut end across the length, and then the rice plant when standing up will look like rice growing. Measure the area that you are going to use for the rice fields, so you will know how many plants to make. They are set approximately 2″ apart. We used 75 plants in our rice field. The rice fields are made the same way as the grass, and the rice plants are inserted before the paste dries. The bowls of rice, that the kneeling ladies are eating, are made of a teaspoon of Minute Rice, mixed with the required boiling water, and left 13 minutes covered. Then let the rice dry before putting it in the bowls. Use green plasticine as a base, to hold the ladies and trees up.

* * * * * * * * *

GREY LACE

Under the storm-swept violet sky
The old trees bend, and they swing and sigh,
As the last little leaves go fluttering by.
The harlequin leaves so pied and gay,
The wind is blowing them all away—
They will soon be as lost as yesterday.
"Summer is over—beauty is gone—
The blue days went with the last bird song,"
So mourn the old trees, deep-rooted and strong.
They do not dream of the beauty they hold—
With their grey lace etched on sunsets of gold!

(Selected)

THROUGH THE SOCIETY

BRITISH COLUMBIA

Miss Annie O. Robson,
Suite 5,
2255 W. 40th Ave.,
Vancouver 13, B.C.
Press Secretary

WESTMINSTER PRESBYTERIAL — The Explorer Group of *West Vancouver* Presbyterian Church, led by Mrs. J. A. P. Willis, held a Social Evening, when Mrs. J. A. Davidson spoke on "Gratitude, Friendship and Loyalty". These girls are all members of the Junior Choir, and Miss Eva Attwell, Organist and Choir Leader, accompanied their musical numbers. A display of handicrafts, and Scrap Books portraying this year's Mission Study, included a handsome afghan, made by two members, who had made knitting their project. Refreshments were served at the close of the meeting.

The C.G.I.T. group of this church held a Camp-Fire wiener roast to which Explorers and members of the congregation were invited. Miss Marion Ross was in charge of the Party, which was held at the beach home of Mrs. T. Deas.

For special Closing Exercises, the Explorer Group of *Central* Presbyterian Church, *Vancouver,* met with the W.M.S. Auxiliary, when Miss Frances Gillespie, Leader, conducted the Service for seven girls graduating into C.G.I.T. Also taking part were Miss Sybil White, Auxiliary President, who, on behalf of the Auxiliary, presented a Junior Certificate to Wendy Hayem, the Keeper of the Treasure, for the Explorer Group; and Miss Lila Roos, of the C.G.I.T. Miss Lily Simpson, Reg. N., who is now on furlough, showed coloured slides of the children in the M. G. Abey Children's Home, and other Mission Schools in *India.* Refreshments were served by Auxiliary members.

At a recent meeting of the W.M.S. Auxiliary of Central Presbyterian Church, Mrs. Earle Fox, President of *British Columbia* Synodical, spoke on "Does It Mean Nothing To You?" The Devotional Period was led by Mrs. LeHuquet, President of *Westminster* Presbyterial, and a happy feature of the programme was the presentation of Honorary Life Membership Certificates and Pins to Miss Sybil White, and Miss Gertrude Harrison, devoted members of long standing in the W.M.S. Auxiliary of this Church. Mrs. Fox and Mrs. LeHuquet also expressed appreciation for the fine service given by both these ladies as officers in Synodical and Presbyterial executives.

A well-attended Picnic at *Locarno Beach* featured the summer programme of the W.M.S. Auxiliary of Fairview Presbyterian Church, when, after lunch, members participated in an Open-Air Devotional Period, led by President Mrs. W.

Bitcon. Five visitors were also present.

Members, Home Helpers, and friends of Gordon Church W.M.S. Auxiliary, *Burnaby,* B.C. welcomed Miss Lily Simpson, Reg. N., our Missionary from *India,* when, at their meeting, she gave an interesting address on her work in Schools and Hospital, and illustrated this with excellent coloured slides. Mrs. L. Greenway was soloist, accompanied by Mrs. M. McMurray. President, Miss C. Muldoon, closed the meeting with the benediction, repeated in unison, and a Social Hour of tea and fellowship was then enjoyed by all.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463,
HANOVER, ONTARIO
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — At a meeting of the W.M.S. Auxiliary of *Walkerton* Presbyterian Church, a piano, purchased by the Junior Choir for use in the newly-erected Christian Education Building, was dedicated. The Annual Home Helpers Meeting of this Auxiliary was held at the summer home of Mrs. S. Jackson, on *Lake Huron,* when she entertained the Auxiliary in her home. A Bible Quiz proved most interesting.

CHATHAM PRESBYTERIAL — The Home Helpers of Mount Zion Auxiliary of the W.M.S., *Ridgetown,* were honoured at a party at the home of Mrs. Ed. MacLaren. The C.O.C. Group sang several times, and Mrs. Donald MacInnes led in a memorial service for Mrs. Leonard Cleeves, and Mrs. John Richardson.

Mrs. Bert Dubeau, Home Helpers Secretary of the Presbyterial, was in charge of a meeting of the Afternoon Auxiliary of the W.M.S. of Knox Presbyterian Church, *Wallaceburg,* Ont. Taking part in the meeting were Mrs. E. Morrow, Mrs. E. Robb, and Mrs. R. D. Currie. A Life Membership was presented to Mrs. D. C. Sutherland.

At a meeting of the Senior W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Windsor,* Mrs. H. W. Ingold presented Life Memberships to Mrs. James Johnston and Mrs. Charles Knowles. An interesting talk on the Italian and Chinese Presbyterian Churches in Canada was given by Mrs. George MacDonald.

Parents and friends attended a joint meeting of the *Leamington* C.O.C. and Explorer Groups, when three C.O.C. members, and eight Explorers were graduated. Jane Anne Bavidge, and Margaret Munro, received Life Memberships, and Sally Lougheed, was presented with her Achievement Pin—E.

HURON PRESBYTERIAL — At the Annual Home Helpers Meeting of the W.M.S. Auxiliary of Knox Presbyterian Church, *Belgrave,* guests were present from the sister churches of the town, and Miss Dorothy Douglas, on furlough from *Formosa,* was Guest Speaker. A musical number by the junior girls was much enjoyed. A unique feature of this W.M.S. Auxiliary is the fact that three generations are members of this group, and four generations attended this event.

NIAGARA PRESBYTERIAL — The Executive of this Presbyterial held an Evening Fellowship Meeting in Knox Presbyterian Church, *St. Catharines,* and this proved to be so encouraging and inspiring that mid-summer Evening Executive Meetings will be on future agendas.

Prior to her departure for *Japan,* Dr. Marion Powell was Guest Speaker at the 65th Anniversary of the W.M.S. Auxiliary of *Chippawa,* when several Life Memberships were presented, also a Junior Seal to each of the three little daughters of the Manse, and an Honorary Membership to Miss Florence Baxter, the President of the Auxiliary. A $10.00 gift was presented to Dr. Powell, by the girls of the Bessie MacMurchy Group, who made and sold marmalade to raise this amount. Donations were also given in memory of the 15 original members, and these were presented to Dr. Powell's two little daughters, that they might treat their *Korean* school friends on their return to *Japan.*

Mrs. J. L. Adams, Presbyterial President, and Mrs. Walter Baker, were the Speakers at the Mother-and-Daughter Meeting in *North Pelham* Presbyterian Church. Mrs. G. Whitton, of *St. Catharines,* and Mrs. A. Dobie, of *Chippawa,* attended the W.M.S. Training Centre, held in McMaster University, *Hamilton,* Ontario.

PARIS PRESBYTERIAL — This Presbyterial held its conference in *Innerkip* Presbyterian Church, with Mrs. V. T. Hewer, of *Tillsonburg,* presiding, and the Rev. G. L. Douglas, of *Woodstock,* the Moderator of Synod, bringing greetings. The Guest Speaker was Miss Ida White, Reg. N., of *Goderich,* who is now on furlough from the *Bhil Field, India.* Others taking part were the Rev. J. P. Schissler, Miss Margaret Boyd, Mrs. Douglas Osmond, Mrs. R. G. MacKay, Mrs. E. P. Winhold, Mrs. Neil McPherson, Mrs. J. D. Hassack, Mrs. George Kennedy, and Mrs. Willis Matheson.

SARNIA PRESBYTERIAL — Mrs. W. Mark was Guest Speaker, when the W.M.S. Auxiliary of Knox Presbyterian Church, *Warwick,* held a Tea to celebrate its 60th Anniversary.

STRATFORD PRESBYTERIAL — Some 250 members attended the 75th Anniversary of this Presbyterial, held in Knox Presbyterian Church, *Stratford.* Mrs. George Cleland, of *Listowel* presided, and led in the In Memoriam Service. Mrs. W. C. Wheaton, of *Port Stanley,* President of Hamilton and London Synodical, was the Guest Speaker, and her theme was, "Where There Is No Vision, the People Perish". Historical sketches were given by Mrs. R. Ballantyne, *Avonton,* Mrs. Robert Stevens, *North Mornington,* Mrs. Elwood Roe, *Atwood,* Mrs. J. Brydone, *Milverton,* and Mrs. R. A. Jack, of *Erskine.* The Anniversary

Cake was cut by Mrs. James Erskine, a Past President.

TORONTO AND KINGSTON

MISS ELIZABETH ROBERTSON,
8 CROWN PARK ROAD,
TORONTO 8, ONTARIO
PRESS SECRETARY

LINDSAY PRESBYTERIAL — The W.M.S. Auxiliary of *Woodville* Presbyterian Church met in the home of Mrs. Douglas Gilchrist, with Mrs. C. J. MacKay, Vice-President of the Presbyterial, giving an address on "The Ten Commandments", as portrayed by Cecil B. DeMille in his great play. His reasons for producing this movie were — 1. to establish the fact that the Ten Commandments are a reality, not a myth; 2. that people may learn afresh the direct connection between God and man; 3. to make vivid God's Divine Purpose in every life, and hope for everyone created.

NORTH BAY PRESBYTERIAL — The *45th* Annual Meeting of this Presbyterial was held in First Presbyterian Church, *Massey,* Ontario, with the President, Mrs. D. Graham, of *Burk's Falls,* in the Chair. The Rev. D. S. McLaren, of *Massey,* conducted the Service of Worship, and brought greetings from Presbytery. Seven members of the *Massey* C.G.I.T. Group presented a Candle — Lighting Ceremony — "The Light of the World". Secretaries' Reports were presented in Panel Discussions, Mrs. N. Armstrong, of *Sudbury,* heading one panel, and Mrs. M. Kerr, of Sudbury, leading the other panel. An Audience Questionnaire was answered by Panel members. At the evening session, the Rev. R. T. G. Campbell, of *Elliot Lake,* conducted the Worship Service, and Miss Dorothy Douglas, of *Formosa,* was Guest Speaker. Officers were installed by the Rev. R. T. G. Campbell, and the ladies of *Massey* served both Supper and refreshments after the evening meeting.

TEMISKAMING PRESBYTERIAL — At the regular meeting of the Marion Powell Auxiliary of the W.M.S. of McKay Presbyterian Church, *Timmins,* Ontario, Mrs. W. Laidlaw, a faithful member of this Auxiliary, was presented with an Honorary Bar for her Life Membership Pin. Mrs. Laidlaw has since moved to *Elliot Lake,* where she is still doing valiant work for the W.M.S.

MONTREAL AND OTTAWA

MISS FLORA NUGENT,
316 SYDNEY STREET,
CORNWALL, ONTARIO
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — The W.M.S. Auxiliary of *Moose Creek,* Ont. celebrated its *75th* Anniversary, this past June, with Mrs. Angus Bethune, President, in the Chair. Greetings were brought on behalf of the Presbytery and Presbyterial by the Rev. Mr. Douglas, Mrs. E. L. Blair, and the District vice-presidents. The opening Devotions were led by Mrs. Charles Blair and Mrs. W. J. McKillican, and a brief history of the Society was read by Miss Mary McLeod. Mrs. W. M. Vanderwahl welcomed the many guests. In his address, the Guest Speaker, the Rev. John Bell, recalled the early Missionary work, and the need for consecrated workers to carry on this task. Tea was served at the close of the meeting.

The Executive of *Glengarry* Presbyterial met in St. John's Presbyterian Church, *Cornwall*, Ont., with President, Mrs. E. L. Blair presiding. Mrs. Robertson Millar opened the meeting with a Devotional Period, and Mrs. Blair constituted the meeting with prayer. Reports given by the Corresponding Secretary, the District Vice-Presidents and Departmental Secretaries, showed increasing missionary effort, and inspirational guidance, on the part of Auxiliary members. The Treasurer presented a fine report, showing a satisfactory increase in givings compared to a similar period last year.

* * * * * * * * *

ANNOUNCING A NEW FILM!

The British and Foreign Bible Society in Canada has now produced an interesting new film, called "The Potter's Wheel" — a 27½ minute, 16 mm. coloured motion picture film, with sound, which illustrates, not only the work in India, but the close co-operation between the Bible Society and the Churches, in Scripture distribution and evangelism. Arrangements to have "The Potter's Wheel" shown, can be made through any of the Society's Bible Houses across Canada. It was photographed and edited by the Rev. Emanuel J. Heuer, the Visual Education Production Secretary of the British and Foreign Bible Society in Canada, who spent four months in India last year taking the pictures for this movie, and, while denominational work is not identified in the film, it shows much of interest in our own Presbyterian Fields, including a picture of Dr. C. L. Wood, with some of our people near Amkut; and the intensive distribution schemes carried out by the Rev. Angus MacKay, and his "team" of volunteers in and around Jhansi.

In the midst of scenes of Indian life, the film shows how the Bible is taken to the people, so that it may exert its remoulding influence. There are scenes of Scripture distribution in rural areas; in villages; on the city streets; even in the courtyard of a temple; a glimpse of a Bhil village, near Bamnia; a visit to the new Christian village named "Nav Jiwan", meaning "New Life", which is located in the Anglican Diocese of Amritsar; and a religious Fair near Sompeta, where Gospel distribution is made by the Canadian Baptist Church. The story begins in a Potter's Village, near Bombay, and its theme is stated in the opening words of the narrator — "The potter's wheel is a creative tool, with which clay can be transformed into useful articles. Even so, the Bible is a creative tool with which men can be re-made to become Christians."

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The Glad Tidings

DECEMBER
1959
VOL. XXXV

MILLER SERVICES

"O, star of wonder, star of night;
Star of Royal beauty bright;
Westward leading; still proceeding;
Guide us to thy Perfect Light!"

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THE GLAD TIDINGS

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"THE WORD MADE FLESH"

by

THE REVEREND ALEXANDER NIMMO, D.D.
Moderator of General Assembly,
The Presbyterian Church in Canada

"And the Word was made flesh, and dwelt among us, and we beheld His glory, as of the only begotten of the Father, full of grace and truth." (John 1, verse 14)

CHRISTMAS DAY is the greatest birthday of the year. It is the birthday of the greatest man, the greatest teacher, and the greatest benefactor of the human race. It is all this and much more.

He, who was born on this day, did not begin to *be* when he was conceived by His human mother. He had already existed from before all worlds, from all eternity. His birthday was not unlooked-for, as prophets and seers had prophesied of His coming, but then, as now, many refused to believe these words.

In many ways this Child was no different from us. He was born of woman, though in a miraculous manner. He grew as we do, He hungered, thirsted, slept, was weary, felt pain, was moved to anger and compassion. He read the Scriptures, prayed, knew temptation and victory, and submitted His human will to the will of God, The Father. He fulfilled all the demands of God for our redemption. As Isaiah puts it, "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" Is. 53:5. Bishop Ryle says "Though He became 'flesh' in the fullest sense, when He was born of the Virgin Mary, He never, at any period, ceased to be the Eternal Word."

It is this undivided union of two perfect natures in Christ's Person which gives value to his mediation, and qualifies Him to be the Mediator we sinners need. For not only does He know our weaknesses and failures, because He was perfect man, but can meet on equal terms the God against whom we have sinned. He can, therefore, plead our cause, and successfully present our case, for He shed His blood for our sins, and on that basis He pleads for us. This great mystery we cannot fathom, but let us say "I will seek to believe, rather than to reason; to adore, rather than to explain; to give thanks, rather than to penetrate; to love rather than to know; to humble myself, rather than to speak." Believing this, what should we do about Christmas, which, in our modern age, has for many become so commercialised that we have lost much of the true meaning?

Christ's coming to earth was the dawning of a new day. Man had lived in a law-bound world, which made it difficult for him to approach God, but now "God was in Christ reconciling the world unto Himself". God had revealed Himself, driving back the dark and gloomy days of fear and dread, and showing that He is one who can be touched with the feeling of His people's infirmities, because He has suffered, Himself being tempted.

It was the dawning of a new day of power. What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh. Rom. 8:3. This, then, was the first step in opening the way back to God, from whom man by sin had been estranged.

It gave man a new outlook, for, as Bishop Ryle says, He supplied us with a perfect pattern and example for our daily life. Had He walked amongst us as an angel, and a spirit, we could never have copied Him. But, having dwelt among us as a man, we know that the true standard of holiness is to walk "even as He walked". (First John 2:6) "Because He is God, He is a perfect pattern, and because He is man He is exactly suited to our wants." This was to help man see God as love, yet we have, in our world today, many who have not yet seen Christ as he really is. How often this is because we do not have the right prospective of Christmas! It is more than giving, or receiving, gifts between man and man. It should be the giving of gifts to God in Christ. Well might someone ask what that gift should be? Let me say in a word that it should be our *all*. If we want Christmas to be what it should, then we must.

This was the dawning of a new day, when the Gospel would be preached, and all mankind invited to a new relationship with God, that of Sons and

Daughters. We, who live in this twentieth century, have seen the greatness of His love, have felt the power and influence of His truth, and experienced in our own lives the cleansing power of His shed blood.

This should produce new men. What does Christmas mean to you and yours? Is it a day of feasting, as one young lad said in an essay on Christmas "Glory be to Christmas, the day we get the beef"? Is it a day of getting all the things we longed and hoped for during the year? Has it become for you, as for many, a time to be dreaded, because of the terrible expense involved in getting presents for those to whom we feel we must give, to keep our standing good? These, and many others of a like kind, have made Christmas something it was never intended to be.

Think for a moment of the first Christmas, and you will recall that the gifts on that occasion were given to the Christ. The Wise Men never dreamed of giving to each other, but all combined to give to Christ. The great concern then, was to make known the great event to the world. The same concern should fill us, and prompt us to give gifts that the truth of His birth, and work of redemption, might be made known throughout the world. Christ's great work was to make us new men and women in Himself. That this may become an accomplished fact in our own and others' lives, we should be willing to give to the furtherance of His kingdom, at this and every Christmas season. Make room for Him in *your* life, that, by your example, room may be made for Him in *others'* lives. Let the words of our text be true in all our lives that "The word was made flesh and dwelt among us", and that in such a way as others may behold His glory, as the only begotten of the Father, full of peace and truth.

* * * * *

Merry Christmas ! (from The Editor)

A happy, joyous Christmas
To our Readers, far and near!
We think of them, and plan for them
Each month of all the year.
They're our "Glad Tidings" family,
We point to them with pride;
Their loyal support and interest
We can feel on every side.
To every heart, and every home,
May God's peace enter in,
And the message of this Christmas Day
Bless all who dwell within! (L. M. C.)

TREASURER'S STATEMENT

January-September 1959

Receipts:

Synodical Givings:	1958	1959
British Columbia	$ 4,000.00	$ 3,100.00
Alberta	3,400.00	3,700.00
Saskatchewan	2,604.29	2,025.21
Manitoba	3,843.95	3,985.85
Toronto and Kingston	46,576.76	46,353.22
Montreal and Ottawa	24,500.00	25,300.00
Hamilton and London	47,499.79	46,594.70
	$132,424.79	$131,058.98
Individual Gifts		5,059.18
		$136,118.18

Disbursements:

National Missions	$ 75,322.97
Overseas Missions	106,451.54
Organization	30,836.67
Publications	10,297.69
Administration	19,513.37
Christian Literature	5,625.00
Insurance and Taxes	549.36
Public Relations	46.90
Synodical Grants	1,041.05
Student	925.00
Grants	1,170.00
Council Meeting	5,086.64
General Contingency	149.90
Visual Education	37.78
Candidates	25.00
	$257,078.87
Payments from Individual Gifts	1,334.88
	$258,413.75

(Mrs. I. G.) Helen P. Sinclair, **Treasurer**

PRAYER

by (MRS. HARCOURT) MARGARET GORDON EMRA,

Montreal and Ottawa Synodical

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isaiah 9 — verse 6.)

Almighty God, our Heavenly Father, most merciful and loving God, by whose will and goodness our Lord, Jesus Christ, humbled Himself, and came down to earth as a little Child, to seek and to save that which was lost — who, being God, didst become Man, born of a Virgin, that He might restore the heavenly image in which Thou didst make us, grant that we may ever cling to Thee in faith and love; that we, whom Thou hast redeemed by Thy goodness, may ever please Thee, by devoted service.

O blessed Jesus, who by the shining of a star didst manifest Thyself to them that sought Thee, show Thy heavenly light to us, and give us grace to follow until we find Thee; finding, to rejoice in Thee; and, rejoicing, to consecrate our talents, our time, and our means, to Thy service, and to the glory of Thy holy name.

O, Thou who hast called us into the membership of the Women's Missionary Society, enrich and purify our lives, and make us Thy loyal servants and disciples. We thank Thee that to us Thou hast given a part in making known the unsearchable riches of Christ. We pray that we may grow in likeness to our Lord, in knowledge of His will, in love to all His children, and so fulfil His purpose for us.

We pray for Thy servants, the Missionaries of the Cross, especially those who are far from home and loved ones; and for all who seek to do Thy work, and build Thy Kingdom upon the earth — giving them to know that Thou art ever with them, and that victory is secure. We remember before Thee, with thanksgiving and joy, those who walked with us here in other days, and who now rejoice in the perfection of Life Eternal. Give us grace to follow their example, that, with them, we may be partakers of Thy heavenly Kingdom, through Jesus Christ, our risen and ascended Lord. Amen.

**"Who is He, in yonder stall,
At Whose feet the shepherds fall?
'Tis the Lord! O wondrous story!
'Tis the Lord, the King of glory!
At His feet we humbly fall;
Crown Him, crown Him, Lord of all!**

**Who is He that on yonder throne,
Rules the world of light alone?
'Tis the Lord! O wondrous story!
'Tis the Lord, the King of glory!
At His feet we humbly fall;
Crown Him, crown Him, Lord of all!"**

Christmas Devotions

Prepared by (MRS. A. R.) MURIEL L. McMURRICH

"And the angel said unto them 'Unto you is born this day in the city of David a Saviour, which is Christ, the Lord.' "

"There came a little child to earth,
Long ago;
And the angels of God proclaimed His birth
High and low.
Out in the night, so calm and still,
Their song was heard;
For they knew that the child on Bethlehem's hill
Was Christ, the Lord."

Opening Hymn—No. 171

"Hark! the herald angels sing
Glory to the new-born King,
Peace on earth, and mercy mild
God and sinners reconciled.
Joyful, all ye nations rise;
Join the triumph of the skies;
With the angelic hosts proclaim
'Christ is born in Bethlehem.'

Christ, by highest heaven adored,
Christ, the Everlasting Lord.
Late in time behold Him come,
Offspring of a Virgin's womb.
Veiled in flesh, the Goodhead see!
Hail, the Incarnate Diety!
Pleased as Man with men to dwell,
Jesus, our Emmanuel.

Hail, the heaven-born Prince of Peace!
Hail, the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings
Mild, He lays His glory by.
Born that men no more may die,
Born to raise the sons of earth,
Born to give them second birth.

—Amen.'"

Scripture Reading—St. Luke—Chap. 2; verses 8-20

(To be read either responsively, or by one appointed.)

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and in earth peace, good will toward men.

And it came to pass, as the angels were gone away into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us.

And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

(The following beautiful verses were contributed by a member of our Missionary Staff in India. The author is not known.)

"Wise men, Magi,
Priest—scholars of the East,
Saw His star—sought, found
And worshipped Him.
Gold, frankincense and myrrh,
Symbols of things most dear,
Wealth, worship, wholeness,
In adoration these they gave.

And now today
The quest is still the same,
Men search as wise men did
And hold the same things dear.
He is still the same,
His touch has still its ancient power;
Thus may we know Him, as the Magi did
And serve Him, Guide of all life!"

Hymn No. 177—Verses 1, 2 and 3

"As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, burning bright;
So, most gracious Lord, may we
Evermore be led by Thee.

As with joyful steps they sped,
Saviour, to Thy lowly bed.
There to bend the knee before
Thee, whom heaven and earth adore;
So may we with willing feet
Ever seek Thy mercy-seat.

As they offered gifts most rare
At Thy cradle, rude and bare;
So may we with holy joy
Pure and free from sins alloy,
All our costliest treasures bring,
Christ to Thee, our heavenly King."
—Amen

Reading, in unison—

"Worship the Lord in the beauty of holiness;
Bow down before Him, His glory proclaim;
Gold of obedience, and incense of lowliness;
Bring and adore Him, the Lord is His name!"

Prayer—Heavenly Father, we praise and adore Thee, for the "joy of heaven to earth come down" — for the "exalting of the humble and meek", and the glorifying of the human family for all time, when Thou didst send Thy beloved Son, Jesus Christ the Lord, to be the first-born son of Mary and Joseph. We pray that we may be able to realize the true and holy significance of Christmas, and to give generously as Thou hast prospered us, remembering that it is "the spirit in which the gift is rich, as the Wise Men's offerings were," and that it is only when we give unselfishly, and at some sacrifice to ourselves, that we shall receive any benefit or true satisfaction, from our giving. We humbly pray that Thou will accept our worship, which comes from the depths of our loving and grateful hearts. In Jesus name, and for His sake, we offer it.—Amen.

The Blessing—The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious unto us; the Lord lift up His countenance upon us, and give us peace.—Amen.

* * *

A CHRISTMAS WISH

By M. Scovel

God give you blessings at Christmas time;
Stars for your darkness; sun for your day;
Light on the path as you search for the way;
And — a mountain to climb!

God grant you courage this coming year;
Fruit for your striving; friends if you roam;
Joy in your labour; love in your home;
And — a summit to clear!

(Contributed by Pauline Brown)

Famous Christmas Days For Canada

by LEETA McCULLY CHERRY

HOW MANY PEOPLE in Canada realize, as they listen to the echoing chimes of Christmas bells ringing out their glad acclaim, that Canada, the Dominion, was herself born on Christmas Day — truly a child of peace and good will? It was on Christmas Eve of 1866, in one of the historic rooms of Westminster Palace Hotel, in London, England, that sixteen men gathered about the long, heavy table, strewn with papers — sixteen great, earnest men of Canada, who had crossed the vast ocean, rolling between the Motherland and the new land just a-borning, on slow-going vessels three weeks before.

They had gathered together there, because England, in her great wisdom, had commanded them to come and consider together, well and thoughtfully, the needs, the viewpoints, and the claims of the growing colonies of Upper and Lower Canada, which now, at last, had decided to come together, and to weld themselves into one great land. During all that three weeks these men had worked, and prayed, and reasoned together, with only one thought in mind — the working-out and framing of an Act of Parliament which would satisfy and cement, in common interest and fellowship, every faction, and every part of that far-flung land across the sea which, according to *their* decisions, would come into being as a self-governing child of the great old Mother of Nations. How vast was the responsibility of these sixteen stalwart men of Canada in whose hands, in those weeks, truly lay the future of a nation! How utterly wise the sturdy old grey Mother who had decreed that only men of Canada should make the Act that should create Canada!

And now, at last, they had it! The British North America Act, under which Canada, to this day, functions and claims her privileges, lay finished under their hands. The Commission had finished its work — and what a strong and capable Commission it was:—John A. Macdonald (the revered Father of Confederation); Galt; Cartier; Howland; McDougall; and Langevin — all from Upper and Lower Canada; Tupper; Archibald; McCully, and Fisher, from Nova Scotia; Tilley, Fisher; Mitchell; Johnstone; and Wilmot, from New Brunswick. Good men and true, they had draughted the Bill nobly and well, and now, there it lay, ready to be presented for passing by the British Parliament; ready for the signature of Her Gracious Majesty, Queen Victoria.

Just one thing remained yet undecided, and that was the choosing of a title for the new-born Canada. Many suggestions had been made, yet none had seemed to fully satisfy the Commission, but now, even as the Christmas bells began to peal from the historic spires of Old London Town, Tilley, of New Brunswick, picked up his Bible, and there, where it chanced to open, his eyes fell upon the words, "He shall have dominion from sea to sea." Slowly he read aloud that majestic text: "Dominion from sea to sea." Surely that *is* Canada! The solemn significance of these holy words sank deeply into every heart about the long table, and, as with one accord, the new land was given its name—the Dominion of Canada.

True, it was not until the 29th of March, 1867, that the Royal assent was given to the British North America Act; not until the 22nd of May that the proclamation was issued, which named the first day of July, 1867, as the birthday of the Dominion of Canada. It is equally true, however, that Canada became the Dominion of Canada at that moment in the historic room of the Westminster Palace Hotel, when Tilley, of New Brunswick, read that holy text, and the bells of Christmas Day rang out their age-old message of "Peace on earth; good will toward men."

It was on Christmas Eve, too, in 1814 this time, that peace was finally signed between England, Canada, and the United States — that precious peace which ended the many years of struggle, and which has remained inviolate for one hundred and forty-five years. How sad must have been those previous Christmases in these close-neighbouring lands, where the warfare and bloodshed of the War of 1812 had blasted both young countries, leaving the ashes of ruined settlements, and the graves of brave men everywhere! The Canadians, we know, were greatly outnumbered, and many who did escape the enemy bullets died from malaria, caused by the poor food, often uncooked, and the constant fighting and hiding in the dense bushland. Even the women and children, homeless and troubled, were stricken, and desolation seemed to stalk through the land. There could be little thought of Christmas cheer in those sad and harassed days!

In December, 1814, the British and American Commissioners met in quaint old Belgium, in the ancient city of Ghent, to try to arrange the terms of peace. By their rulings, all the captured territory was restored; the boundaries of Canada were left as they had been before the war began. As the chimes of Christmas rang out in the early dawn of the Festival of the Prince of Peace, the signatures of both countries were placed upon that document which was the famous Peace of Ghent — and a peace, which has never since been broken, came to pass in those neighbouring lands, whose peoples, because of background, heritage and proximity, must always have so much of common interest together.

Going still further back into Canada's history, we come upon another noteworthy Christmas Day—a very sad one this time, for on this Christmas Day of 1635, in the small new French Colony of Quebec, a very great man passed forever into the kingdom of peace. Samuel de Champlain, beloved Governor of New France, that day closed his eyes forever on this wonderful new world to which he had devoted his life, with but little interruption, ever since the year 1603, when he had come, a brave young explorer, to find out for Henry of Navarre if there might be a possible site for a settlement far up the River Saint Lawrence. And now the flags were at half-mast, and the bells tolled a solemn requiem, for the great wise founder of Canada was gone. No more would he plan and guide the little new Colony; no more would he make and preserve peace with the Indians; no more would the wisdom and dignity of his presence pilot the destiny of New France.

This was the man who made maps, and surveyed the unknown river even farther up than Jacques Cartier had ventured over sixty years before. This was the man who survived, with but a pitiful handful of the original company, that terrible winter of 1605, when, penned up in a little fort on a small rocky island at the mouth of the River Sainte Croix, the small party of adventurers, lacking proper food, fell a prey to scurvy; and who, when summer came and the pathetic little colony was moved to Port Royal, took hold of things and insisted upon trying to grow European vegetables in this new soil. In spite of the advice he received from the Old Land that it would not be possible to grow any of these needed vegetables in this cold new world, Champlain persisted, and the vegetables did grow in abundance. It was because of these fresh vegetables, especially the onions, that the dreadful disease of scurvy, caused by a heavy salt-meat diet, was eventually banished from the settlement. Christmas in that year—the third Christmas spent in Canada by the white man — was a healthy, happy time, for the genius of Champlain got the Colony organized into a "Good Times Club," the very first social organization in Canada, and there was much merriment, with Christmas feasting, games, and plenty of good nourishing food.

This was the man who, in 1608, founded the City of Quebec, under the shadow of Cape Diamond at the mouth of the Saint Charles River, and who had scarcely landed his colonists there when he was forced to hang the ringleader of a plot among his men, to kill him and to hand the new Colony over to the Spaniards. Only eight men of the original 28 survived that terrible winter of cold and disease, but Samuel de Champlain was one of them, and he went right on exploring and colonizing the new land. This was the gallant gentleman, who in 1620 brought out from France one of the first white women to set foot on Canadian soil—the lovely fifteen-year-old girl who was his wife, and who for four happy years lived with him in Quebec. This was the man who in 1629 was forced to surrender the Colony to the British, but who, when New France was restored to the French King, returned to his beloved Quebec in 1633, as Governor. That was but a short two years before, and now this great Champlain was no more. No wonder the flags of the little village were at half-mast, and the bells tolled their solemn requiem on that Christmas Day of 1635!

Other important Christmases there were, also, in Canada's early story, and not the least of these was the joyous Christmas Day of 1790, when in a certain home in Maitland, the house was gaily decorated with red rowanberries and green spruce boughs, and a shy young coupled awaited the coming of the only Protestant minister in Upper Canada who could legally marry them. For this was the very first wedding in Upper Canada, and the minister must come all the way from Kingston, on horseback, over the narrow trail that led through bush and clearing. The great Yule Log would glow more merrily than ever that Christmas Day, and the Christmas guests, who were also wedding guests, would dine right royally on venison, and possibly salmon and whitefish, with homemade bread and butter; perhaps there would be partridges and wild turkey to honour the occasion. Vegetables would likely be pumpkins or onions, but there would be plenty of pies for dessert, made from dried or preserved berries, and there would be golden-brown cakes of maple sugar for sweetening. Later on, there would be dancing, popping of corn, and many games, and then, still later, the wedding guests would go on horseback to their own log homes in the small clearings of the forest.

For these were some of the United Empire Loyalist folk who came to Canada from the United States in 1776, and brought with them the good old-fashioned English Christmas. Twenty-five thousand of them settled in Ontario and some 30,000 set up new homes in Nova Scotia and New Brunswick. They were sturdy folk of culture and refinement, and the wide-open hearths of their new homes always shone with hospitality, and especially at Christmas Time. History tells us that it was at Christmas, 1783, that the first Yule Logs were brought home from the Ontario forests; dragged joyously over the deep snow by singing men and boys, just as these people and their ancestors had always done at Christmas in Merrie England. No horse or ox was ever hitched to the "Christmas Log" — it must be drawn home by hand! Staunch men and brave women were these early pioneers of Canada, and well they knew from whence came their strength—the Prince of Peace, whose birthday they kept in reverent thanksgiving, in a land where peace encompassed them.

SEVEN DAYS TO CHRISTMAS

—compiled by the Adult Committee

"SEVEN DAYS to Christmas! How much there is to do if I am going to have everything ready for that day. I just dread to think about it," said a very average, busy woman to herself. Then she paused, "Dread to think about it! Did I say that? What a thing to say about preparations for the happy, holy day of Christmas! I need to prepare myself to be ready to observe the day as it should be observed." So she decided to take time on each of the days to think about the meaning of Christmas. The following suggestions were prepared to help her do this.

Seventh Day before Christmas

"The people that walked in darkness have seen a great light." Read — Isaiah 8:22; 9:1, 2, 6; 11:1-2.

"I shall light a candle of understanding in thine heart which shall not be put out." — (The apocrypha, 2 Esdras-KIV-25)

Sixth Day before Christmas

"Let the people praise thee, O God, let all the people praise thee." Read — Psalm 67

"God lays no great burden upon us — a little adoration, sometimes to pray for His grace, sometimes to offer Him your sorrows, sometimes to return Him thanks. You need not cry very loud; He is nearer to us than we think." — (Brother Lawrence)

Fifth Day before Christmas

"My soul doth magnify the Lord." Read — Luke 1:46-55

"Like Mary, let us ponder in our mind God's wondrous love in saving lost mankind." — (John Byron)

Fourth Day before Christmas

The Christmas Story as told by St. Matthew. Read — St. Matthew 2:1-12

"O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in;
Be born in us today."
— (Phillips Brooks)

Third Day before Christmas

The Christmas Story as told by St. Luke. Read — St. Luke 2:1-20

"Teach us, Holy Child, we ask,
Cheerfully to do our task.
Make us love to delve and toil
Like the tiller of the soil,
Like the oxen, strong and steady,
Like the watchman, ever ready.
Make us like the shepherd, wise
To know the warnings in the skies.
Make us patient as the ass,
Merry as the gypsy lass,
Like the potter at his wheel
For his handcraft full of zeal."
—(A Provencal Prayer)

Second Day before Christmas

"The Word was made flesh and

dwelt among us." Read — St. John 1:14

"For that supremest token of Thy love,
Thyself made manifest in human flesh,
For that pure life beneath the Syrian sky —
The humble toil, the sweat, the bench, the saw,
The nails well driven, and the work well done;
For all its vast expansions; for the stress
Of those three mighty years;
For all He bore of our humanity
We thank Thee, Lord."
—(John Oxenham)

The Day before Christmas

"Prepare ye the way of the Lord." Read — St. Matthew 3:1-3

"Are we willing to forget what we have done for other people, and to remember what other people have done for us; to ignore what the world owes us, and to think what we owe the world; to put our rights in the background, and our duties in the middle distance, and our chance to do a little more than our duty in the foreground; to see that our fellow-men are just as real as we are, and try to look behind their faces to their real hearts, hungry for joy; to own that probably the only good reason for our existence is not what we are going to get out of life, but what we are going to give to life; to close our book on complaints against the management of the universe, and look around us for a place where we can sow a few seeds of happiness — are we willing to do these the day after that? Then we can keep Christmas." — (Henry VanDyke)

Christmas Day

"Joy to the world! the Lord is come; Let earth receive her King." — Isaac Watts

Read — Your favourite account of the Birth of Christ.

"Help us to remember the birth of Jesus that we may share in the song of the angels, the gladness of the shepherds and the worship of the wise men. Let kindness come with every gift and desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be Thy children, and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen."

—(Robert Louis Stevenson)

SWEET TO REMEMBER

I heard a bird sing
In the dark of December,
A magical thing
And sweet to remember!
"We are nearer to Spring
Than we are to September!
I heard a bird sing
In the dark of December!" (Selected)

ORGANIZATION NEWS!

MISS CLARA HANES

The Organization Department is happy to announce that in October, Miss Clara Hanes joined the staff of Regional Secretaries. Miss Hanes graduated from the Presbyterian Missionary and Deaconess Training School in the class of 1957. For the two years since her graduation she has served as deaconess in First Presbyterian Church, Chatham, Ontario. Miss Hanes is doing some observation and preparation work before being appointed to a Synod.

MRS. HUGH NUGENT

The good wishes of the Society are extended to the Rev. Hugh and Mrs. Nugent of Scotstown, Que. Before her marriage in Brantford on October 10, Mrs. Nugent was Miss Frances Clark, the Regional Secretary for the Synod of Montreal and Ottawa. The Society is grateful to Mrs. Nugent for the excellent contribution she has made to the work of the Church in her area during the past two years, and particularly thankful to her for consenting to carry on the work on a part-time basis during the months ahead.

In Remembrance

Mrs. Gideon Kaatner	Wiarton, Ont.	Bruce and Owen Sound Presbyterial
Mrs. A. Sterling	Iroquois, Ont.	Brockville, Presbyterial
Mrs. Mary Fisher	Iroquois, Ont.	Brockville, Presbyterial
Mrs. Annie Watson	Ridgetown, Ont.	Chatham Presbyterial
Mrs. Charles Klopher	Chatham, Ont.	Chatham Presbyterial
Mrs. James Milroy	Toronto, Ont.	East Toronto Presbyterial
Mrs. W. W. Wilkinson	Galt, Ont.	Galt Presbyterial
Mrs. Malcolm McTaggart	Clinton, Ont.	Huron Presbyterial
Mrs. Ross Waterworth	St. Thomas, Ont.	London Presbyterial
Miss Mary McKellar	Alviston, Ont.	London Presbyterial
Mrs. J. Shinnon	Regina, Sask.	Regina Presbyterial
Mrs. Elizabeth Boyce	Carstairs, Alta.	Red Deer Presbyterial
Mrs. Susan Robinson	Carstairs, Alta.	Red Deer Presbyterial
Mrs. H. Calderwood	Victoria, B.C.	Victoria Presbyterial
Mrs. G. Cordiner	Victoria, B.C.	Victoria Presbyterial
Mrs. D. A. McLaughlin	Georgetown, Ont.	West Toronto Presbyterial
Miss M. A. Bell	Toronto, Ont.	West Toronto Presbyterial

A Young Women's Conference

by MRS. T. G. M. BRYAN,

Secretary for Young Women's Groups, Hamilton Presbyterial

AT St. Columba Church in Hamilton, on a beautiful Saturday in October, sixty women—predominantly young married women, young business and professional women, along with a few not-quite-so-young—registered for something new in our Presbyterial:—a Young Women's Conference. We have only nine young women's auxiliaries but invitations had been sent to every congregation in the Presbytery, inviting their young women to attend.

Our programme started at ten o'clock in the morning with a brief period of worship, followed by words of welcome and introduction of the leaders. A missionary hymn, PRAY, GIVE, GO, which was new to the group, was introduced, and then we settled down to the real work of the conference.

It began with an hour of Bible study, conducted by Miss Athalie Read, our Presbytery Deaconess. Miss Read illustrated several methods of Bible study, and had the group experiment with the Swedish method in studying Christ's parable of "The Labourers in the Vineyard". The interest of the young women was evident and the conference was off to a good start. After the Bible study a colour filmstrip, "Face to the Future," depicting some of the radical changes and tensions of contemporary African life was shown and recommended for use with the new Mission study on Africa.

Then there were two one-hour workshops running concurrently. The one was designed to help auxiliary officers. It included something of the history of the Women's Missionary Society, its purpose, its organizational set-up, and a discussion of the duties of officers. This was conducted by Mrs. W. E. McCutcheon, President of the Hamilton Presbyterial.

The other workshop aimed to give help with programmes. Ways of creating interest in the local auxiliary were discussed, a variety of methods of presenting programmes were outlined, and the value and fascination of a Mission study pointed out. The new study on Africa was introduced, along with resource books, maps and pictures available from the W.M.S. office, as well as helpful books from the public library. (These books and materials were on display.) Then, using programme one of the new study, the group was given opportunity to try out one of the suggested methods of presenting it. After that everyone was ready to eat the box-lunch she had bought, and to partake of the coffee supplied by the ladies of the church.

The afternoon session got under way by two o'clock, with a worship service led by Mrs. J. C. Wittington. We sang PRAY, GIVE, GO, again, and the Presbyterial Literature Secretary spoke on some of the books in her display. Then came the highlight of the day: the address by Miss Hildur Hermanson, R.N., of Formosa. Miss Hermanson captured the interest of the young women at once with the story of her tremendous work among the mountain people in Formosa, and with her delightful sense of humour.

Following this, the workshops were repeated, giving everyone an opportunity to attend the one she had not attended in the morning. In the half-hour remaining Mrs. Norman Anderson, Vice-President of the Presbyterial, demonstrated three methods of using "The Glad Tidings" in a meeting. The first was a world news Telecast based on information from the September "Glad Tidings," in which Miss Dorothy Bulmer from Nigeria, Mrs. Mildred Gehman from Vellore, and Miss Hazel Macdonald from Formosa, all reported, by proxy, of course. In a second method the four pictures of "Our Workers" in the October "Glad Tidings" were mounted on a large sheet of paper. Underneath each picture the information given about the worker was written. The audience was given an opportunity to read this information, then, without looking at it, they were questioned on it. The third method was a quiz in which members of the audience drew a question to answer.

The final feature of the programme was a banquet at five o'clock. Turkey and all the trimmings! There was just one mishap in this connection: the cream for the pumpkin pies simply refused to be whipped! Greetings from Council Executive and from the Synodical Society of Hamilton and London were read. A sing-song was much enjoyed and then a prayer brought a memorable day to a close.

What did the young women, themselves, think about it? One of them remarked to me, "I have never been at anything like this before and I feel I have learned so much." Another said, "It has been a wonderful day; it is going to be so helpful." I, too, felt it had been wonderful!

Are you looking for a Gift —
One that is new every month of the year,
Yet costs no more than a Dollar?
Look no further —
You have it in your hand
Right now!
How many "Glad Tidings" will you give
This Christmas-tide?

THE STALWART

by LAURA K. PELTON

(This is the fourth in the series of Articles which Miss Pelton is writing for "The Glad Tidings" about the Presidents of our Women's Missionary Society (W.D.) since 1925. The fifth Article will appear in an early issue.)

MRS. W. A. McLENNAN

MRS. W. A. MCLENNAN, one of the ablest Presidents the society has ever had, was the first "outsider" to occupy the seat of the "mighty" after 1925. She had not held any portfolio on the Executive previous to her term. She was President from 1935-1939. She was not of the *old guard,* but she had been a worthy member of the Society, and one of Ontario Provincial's able Presidents. In that office she sat on Council Executive, and, on retirement from the Ontario presidency, was invited to be a member of Council Executive in her own right.

It was generally accepted that in Mrs. McLennan was a future President of the Society. However, as a result of Miss MacMurchy's illness, she was catapulted into the Presidency before she, herself, felt ready for it, and too soon for an easy comfort among the Senior Executive members.

They were apprehensive, and the atmosphere grew heavy with murmurings of doubt — this woman, so new to the intricate workings of Council Executive, who had at various times manifested a Provincial bias, who had on various occasions spoken her mind fearlessly among the "elite" — would the Society be safe under her leadership, or perhaps more honestly — would Council Executive be safe?

I doubt that any president ever assumed office under more unfavourable circumstances. Mrs. McLennan was not conceited, nor was she over-confident. She was too wise, and too discerning, not to sense the atmosphere of apprehension, nor to realize that the road ahead would be rough. I believe that only her iron will and granite fibre carried her through the first year of office. A lesser woman would have thrown in her hand.

But she stayed, and she became one of the Society's strong Presidents. Even the "inner circle" became convinced, and by the end of the first year, they, and the whole Society, knew that we *had* a President — and an able one. Mrs. McLennan is another whose contribution and worth to the Society cannot be encompassed within the years of her Presidency, nevertheless, in some respects, those years were outstanding.

We had come to what appeared to be the inevitable period in the life of an organization which had survived the outside pressures in time of crisis. So far as external threats were concerned, our life was secure. Now the internal divergencies, differences, and tensions, had begun to ferment underneath the surface. Every now and again a volcano of petty grievances, dissatisfactions, criticisms, erupted, spewing the lava over Council Executive, with the President left to clean up the debris. Administrative problems popped like firecrackers in Executive and Committee meetings and in between meetings, and often the President was left alone to feel her way through the smoke.

I often wondered during that time if some demon of the nether regions had conspired to break this woman. And at that time she did not always receive the sympathetic support to which she was entitled. But she didn't break! Patiently and determinedly she learned her job, and came through in command of the situation. Not only that; the apprehensions and the doubts that had accompanied her uneasy elevation to the "mighty" dissolved, and with a common voice we said — "This is a President"!

Mrs. McLennan had come up from the ranks, and she knew organization from A to Z. It was in this field, both as President and after, as Corresponding Secretary, that she made her great contribution to the Society. Organization is about the most thankless area in which one can give leadership, and yet it is the area where often the knottiest problems arise, and it is the most fertile field for petty bickerings.

As I look back on my own fifteen years of plowing the turnpike as an organization secretary, I am reminded of the quip of a young lad who worked in the same office with me at one time. The boss was ornery and difficult (of course, all bosses are — to the staff) and I was in the dog house over something I had done. I have long since forgotten what it was, but young Bob said, "Forget it! You may not be wrong but you'll never be right."

It often seemed that way to me in organization work. No matter what you did — you may not have been wrong, but with some you would never be right. It was my privilege to "team up" with Mrs. McLennan at several Synodical and Presbyterial meetings. I never ceased to marvel at her patience during the perennial sessions on organization. Among them, the delegates had thought of every problematic snag that had tangled their operations, was tangling them, and might tangle them. Mrs. McLennan knew them all. Even the few they hadn't thought of, she could anticipate for them. With the quality of understanding that *identified* her with them, with an unerring insight, and incisive clarity of speech, she unravelled for them the tangled skeins. She was tactful and patient, but firm as a rock. When pushed too far her ayes and nays brooked no argument. She was never afraid to say, she didn't know, and never failed to procure for them at a later date the answer which they sought.

Organization, however, was not the only area in which she was proficient. In the administrative work of the Society she was clearheaded, with a sound business sense. She was frank, straightforward, and a shrewd negotiator. In our administrative and policy-making relationships with the men's boards, she was trusted, respected and liked. There was never any doubt about her position on any issue, and she was courageous and fearless in stating her opinions and convictions. Once she had committed herself she never let you down. Time and time again I have known her to stand against an entire committee, or the Executive, on a point to which she had committed herself. When, on an assignment with her, she had in advance agreed to certain procedures, she never changed course in the middle of operations. You were never left hanging on a limb. The whole course might ultimately be changed, but only after consultation with her team-mate. One was never forsaken when working with Mrs. McLennan. Loyal, true and fearless always.

She was a priceless travelling companion. I never knew anyone who could get into more ridiculous situations, and laugh more heartily at herself when she got out of them. I remember one day in Winnipeg when I was meeting her at the station. We had separated for a couple of days, she to visit one of our schools, and I to do some work in the Winnipeg area. The porter from the hotel was with me. It was early morning, and there were few passengers coming down the steps from the train. As I looked up to the landing platform I spied her and said to the porter — "There she is!" He said he would take her bag to the hotel, and we could follow when we were ready. We waited, chatting about stations and hotels and of course the weather, but she didn't come down the stairs. I said, "That's queer. I'm sure I saw her." With a twinkle in his eye he quipped, "Are you sure you wakened when you got up this morning?" In no uncertain terms I insisted that I had seen her. Quietly humouring me, he agreed to wait a bit, although I am certain that by this time he was assured that I was subject to hallucinations.

Just as I had about come to the

same conclusion about myself, her ladyship appeared, from a secluded door on the lower level of the station. My sanity was vindicated, and with triumphal glee I announced to the porter, "Here she is!" He took her bag and discreetly walked on ahead, as we followed at a safe distance. I said to Mrs. McLennan, "Where in heaven's name did you go? I am sure I saw you on the upper platform." "You did," she said with a chuckle.

"Well, what happened?"

"Oh, I was there all right. But as I was sauntering along the platform, suddenly it gave way, and I was descending to I didn't know where. When I struck bottom a loud voice yelled at me, apparently incredulous at my appearance in his domain, 'Where did you come from, and how did you get down here?' " She had stepped on the freight elevator and gone down with the baggage!

One of her great achievements for the Society was the piloting through General Assembly of our revised constitution, with the major clause which removed us from the category of a Board of the Church and made us a Society within the Church. At that particular time in our history, there was considerable uneasiness among the brethren about the Women's Missionary Society. There were reasons for this, and their anxieties were not all ill-founded. But the prevailing mood among some extremely vocal members of the various courts (I really don't think the number was relatively large) made any tampering with our constitution before the General Assembly a somewhat hazardous business.

The reasons for the change need not be dealt with here. Suffice it to say that in the judgment of our W.M.S. Council it was necessary, for the efficient running of our Society. I can think of no member of our Society at that time who could have presented that constitution to the General Assembly, and guided it through the Court to a successful issue, as Mrs. McLennan did. She won the confidence and admiration of the commissioners, and carried them with her to the final acceptance of the document.

During her years of service to the Society she guided us through many major changes in our organizational structure. She was never for change, just for the sake of change. But she was restive under the yoke of obsolete organization that no longer served any useful purpose, and never hesitated to campaign for something which would make for simpler and more efficient running of the organization.

With all her strength of character, Beatrice McLennan was not endowed with an over-abundance of self confidence. This can be both a strength and a weakness. Her modest self confidence made her forever teachable. I believe also that it indicated in her what is, to me, the very epitome of courage — *to be, and to do, even when one is afraid.*

This is courage and she had it.

On the other hand when one is not fully confident, one is apt to be too sensitive to criticism, and inclined to be dependent on the approbation of one's associates. There was a curious contradiction in her nature — she could be really tough on some issues, and surprisingly motivated by sentiment on others. But this very contradiction revealed her steady common sense and a kind and sympathetic heart.

As I look back on my close and treasured association with Mrs. McLennan, I remember her as a loyal friend, a strong and able President, a worthy servant of the Society, and the woman who overcame a grim initiation into the top office of the Society, to become one of our most notable and outstanding Presidents.

* * *

CHRISTMAS IN AMKUT!

(From Miss Irene Stringer, of the Bhil Field)

THE YEAR HAS GONE very quickly. When you get this, it still won't look very Christmasy here, according to Western eyes—no snow; no Santa Claus; and, off here in the Amkut jungle, no tempting store windows; no turkey or cranberry sauce! We will have poinsettias in bloom, though, real ones in the garden, and we will sing the same Christmas carols and hymns, in a different language, but to the same tunes. We will have a Christmas Tree in the bungalow, and on Christmas morning all the children, left in the hostels, will come to get their gifts from the Tree. For our Christmas dinner, there will be chicken, and a jelly made from a fruit almost as good as cranberries.

You will, perhaps, wonder why no Santa Claus! To the average person here it would mean nothing, except, perhaps, a strange Western god. They have so many strange gods and goddesses here — why add a new one? I remember how the villagers, after a Christmas programme, when part of it was the arrival of Santa Claus, told us "Now, we know what your god, Jesus, looks like. We saw him last night in the Church, dressed in a red coat!" So we leave Santa Claus out of our Programmes, and present the real Christmas story, in all its simplicity and beauty. Isn't that what we are all trying to do? Give the real meaning of His birth to the world?

For the school children, Christmas means, too, that they get home again for two weeks — and they count the days!

So, from the Bhil jungle, I wish to send you the same old wish — "A very blessed Christmas season and a happy New Year!" Thank you all for your share in helping the Church to be established, and to grow here among the Bhils. Join with us in celebrating the day called in all India, "Bura Din" — the "Big Day"!

Books Are Friends — Come, Let Us Read!

I wonder if you have any idea of how very many splendid books the Publications Department has, just waiting to meet your needs for small-priced Christmas gifts to tuck into small stockings at Christmastide — for the teachers and leaders of Sunday School Classes, Explorer, and C.O.C. Groups, to choose and give to rejoice the heart of each child in the Group? Let me tell you about a few of these, for they are, indeed, the perfect answer for that "extra gift", which is often so difficult to find, yet so dearly treasured by the recipient.

Thinking first of those "Little Folk" who love to do things with their hands, there are two attractive small "Fold 'N' Colour" booklets, with brightly coloured covers; a fold-up picture, whose cut-out figures can be made to stand up; a page-picture to colour; and a well-told story. Costing 15c each, these are, "The Wise Men", and "The Baby Jesus". Then, there is the excellent Bible Hero Series, at the same price, each of which is beautifully illustrated in colour, with stories that never grow old. The series includes — Moses; Daniel; Peter; David; Paul; Joseph; Women of the Bible; and the Story of Jesus, from His birth to the Resurrection. As small individual gifts for class-children, these are excellent, or, given in the complete series, could make a valuable gift for any child. Also 15c apiece, with a special Presentation Page, and stories told through artistically-coloured pictures are, "My First Story of Jesus", and "God's Gifts To Me". A fine 16-page booklet of "Devotions For Children", called "Loving God", is splendidly illustrated, and filled with little stories, poems, and prayers — price 15c.

For the Pre-Teens, and older — also to send to Shut-Ins, instead of a Christmas Card — are two most attractive 16-page books at 20c each, which are bright with colour, and filled with interesting Christmas reading. Both "Christmas Joy", and "Good Tidings", are remarkable value and attractive in appearance. Quite in a class by themselves, however, and of real beauty in both context and writing, I am happy to tell you of these six lovely small books which will appeal especially to the older reader, and would make delightful remembrances for friends of any age. They cost but fifty cents, each with its own mailing envelope; contain 29 pages of exceptionally good reading; and any one of them would be welcomed with interest and appreciation at Christmas-time. These are — "The Pullers of The Star", by Mary Lou Lacy; "A Star Is Born", by Kenneth G. Phifer; "My Son", and "The Man Who Owned The Stable", both by Armand L. Currie; "The Empty Cup", by Opal Menius; and "Mr. Jones Goes To Bethlehem", by Harmond B. Ramsey. Every book mentioned here is well worth-while, each in its own different way; small, compact, colourful, and of good value!

OUR WORKERS

(We would suggest that these two centres be taken out of the magazine each month, and carefully kept for your own records and information.)

MISS MARY LANKIN, REG. N.

Miss Mary Lankin went overseas on our Board in September, 1956. Since that time she has completed language study and has been working in Jobat Hospital on the Bhil Field, India. She has been nursing superintendant there and assisting in nurses training.

Miss Lankin was born and brought up in St. Thomas, Ontario and now makes Burlington her home. She is a member of Knox Presbyterian Church, Watertown. Her nursing education was acquired at Hamilton General Hospital. She also has her B.A. from McMaster University, and took basic public health training at the University of Toronto, and her Master's Degree in Public Health from Yale University in the U. S.

MISS DIANA WADSWORTH

Miss Wadsworth is our very newest recruit on the India field. In fact, at the time of writing, she will have barely been there one month. Miss Wadsworth has been appointed to serve on the staff of the Helen MacDonald Memorial Higher Secondary School in Jhansi, but before taking up active work there she will study the language.

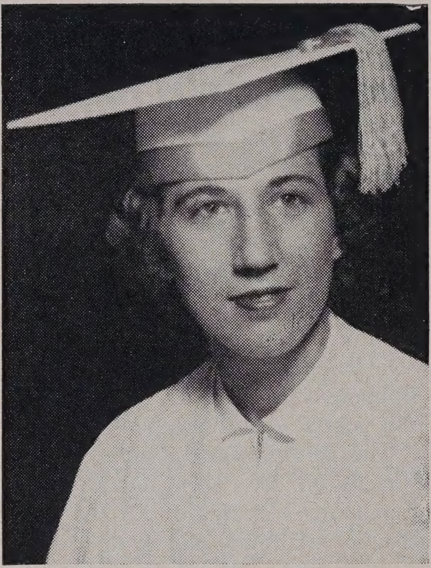
Miss Wadsworth was born in the United States, came to Canada and took her educational work. She is a graduate of the University of Toronto in Honour Science, a Gold Medalist in Physics, and trained as a teacher at the Ontario College of Education, from which she obtained her permanent secondary school teacher's certificate. In these last two years she has been studying in

New York at the Biblical Seminary there, and has obtained her Master of Religious Education from that institution. Miss Wadsworth was designated in Chesley, Ontario, where she taught for two years.

MISS AUDREY PRENDERGAST

Miss Prendergast has been a little over one year in India. She came to us from Knox Church in Toronto, which Church is sharing in her support in her work as a nurse in India. Miss Prendergast has been appointed to serve in Ludhiana Christian Medical College in the Punjab in Northern India, where she will teach in the nurses' training school of that medical college.

Miss Prendergast was born and brought up in Fort William, Ontario. She has spent later years in Toronto where she was engaged in industrial nursing. It is in that field she will serve as a teacher in Ludhiana. She has been spending this past year partly in language study, and now is back in Ludhiana, beginning her work as a teacher.



MISS HELEN ACTON

Miss Acton is one of our newer workers. She is just completing language study and has been appointed to work in the Mendha area, carrying on the public health work which has been begun by Miss White in that area.

Miss Acton's home is Kingston, Ontario. It was there that she took her training as a nurse. She has done some post graduate work in Montreal. To train for her work overseas she spent a year in Carey Hall, Sully Oak Colleges, Birmingham, England. She is a member of Sandhill Presbyterian Church, Kingston Presbytery, and has had considerable experience in working in the Church, as she has taken her education in Kingston, and trained there for a nurse.

Sharing in Canadian Missions

Our Opportunity For Witness in Banff National Park

EACH YEAR, for July and August, our Society appoints two young women to assist in Vacation Bible Schools and other church programmes in Banff National Park. During this past summer Miss Gale Kay, a teacher from Guelph, went for the second time to this work. Associated with her was Miss Sheila Stephens who is now enrolled as a first year student deaconess.

The Rev. Gordon Peddie, in reporting on the work, made these comments—"It was by far the best summer we have had in my seven seasons here. The Vacation School, having now completed three seasons, has passed the experimental stage, and has proved itself to be a most worthwhile venture. Miss Gale Kay and Miss Sheila Stephens were a splendid team, and gave enthusiastic and devoted service all summer."

The following is the report as submitted by Miss Kay and Miss Stephens:

"WE ARRIVED in Banff on June 29th. We began our Daily Vacation Bible School on July 1st with an attendance of thirty children. By August 31st our total attendance reached 1,762 children. This worked out to an average daily attendance of 46. During the third and fourth weeks of July we averaged over 60 children a day—by far the best for the three years the school has been operating. The average daily attendance for the summer of 1958 was 42.

The school was held each weekday, Monday to Friday, from 9.15 to 10.15 in the morning. The children ranged in age from 4 to 12 years. In addition to the children from the Tunnel Mountain campsite, we had a carload of St. Paul's children each morning. Among the camping children we had a group of Indians, a Chinese boy, a badly crippled child, and a deaf boy.

Each morning the school started with an open session of songs, stories, flannelgraphs, and prayer. We then adjourned to individual classes, kindergarten, primary and junior. The teachers of these classes were, respectively, Sheila Stephens, Gale Kay and Mr. Peddie. At the conclusion of the class study period, each age group had a period of active games, which did much to cement friendships between pupils and teacher.

The school closed with an open session, in which each age group demonstrated to the school something that had been learned in class, a final song or two, and the Lord's Prayer in unison. It was a humbling and a rewarding experience to see how the children would bow reverently and unite in the Lord's Prayer, even though other children, nearby, might be shouting or playing or merely watching with curiosity.

Besides many parents and other relatives who visited the school, we had a few special guests: Rev. Duk Sung Kim from Japan who sang songs familiar to the children in three different languages; Miss Norma Kennedy, Regional Secretary for Alberta; and the Rev. W. O. Nugent, Superintendent of Missions for Alberta.

Once again this year we used the Westminster Vacation Church School materials. Following our plan of previous years, each child who came three days was given a copy of the book used in his age group. For those who could not be present three days, and who wanted a book, one could be purchased for twenty-five cents.

We have had our estimate of the worth of the school confirmed over and over again by the comments of parents and friends, who have met us at the conclusion of the school period. For the first time we kept a guest book in which we have registered scores of names and addresses of appreciative parents.

II. SUNDAY SCHOOL IN ST. PAUL'S: Church School was held every Sunday at eleven o'clock for a full hour. Miss Stephens was Director of the Church School in July, and Miss Kay in August. Both by an announcement in the Church bulletin, and by an invitation given just prior to the commencement of public worship, visiting children were invited to attend the Church School. More than one of the visiting families had their children attend several Sundays in succession. Quite a few of the St. Paul's children attended faithfully all summer. Also, families from the Camp grounds, who had become familiar with our church through our work, came to the Sunday School.

The Church School started with an open session which took the form of a worship service. Then the children were divided into two classes for a lesson period. From time to time we had visitors, who assisted with a story. Foremost among these was a Miss Elmina Donner from the South African General Mission, who showed slides and curios from her mission field.

The Church School serves an extremely valuable place in St. Paul's during the summer, permitting many Banff children to attend throughout the whole year, and providing an opportunity for visiting children to keep up their attendance.

III. TUNNEL MOUNTAIN CHURCH SERVICE: For the sixth consecutive year an open air service was held each Sunday morning at the Tunnel Mountain Campsite. Beginning at ten a.m. the service lasted about three quarters of an hour, and was conducted in a dignified, but informal way, the campers usually attending in their camp clothes. Attendance this summer varied from about 25 to 125, with an average of around 80. Miss Kay was in charge of the service during July, and Miss Stephens in August. Mr. Peddie preached twice, Miss Kay once, and the Rev. W. O. Nugent on the other Sundays. At the close of the Church service, many campers expressed their sincere appreciation, not only for the Church service, but for the other activities in which we were engaged.

Early in the season this summer it became apparent that a printed order of service would be an asset, and these were prepared on the St. Paul's bulletin, replacing the song sheets we had used previously. We came to the conclusion this year, that it would be desirable, next summer, to have an open air Sunday School immediately after the Church service.

IV. FILM PROGRAMME: (a) Tunnel Mountain and Two Jack Lake. After Sunday evening Church service we raced up to Tunnel Mountain theatre grounds, where we had the privilege again this year of showing Church films. This year we showed such films as "The Unfinished Task," "All That I Have," "Reaching From Heaven," and "Tammy". These films produced by the Missouri Synod of the Lutheran Church, have a dramatic story which holds the attention even of non-church people, and at the same time carry with them a clear Gospel message. Thought-provoking discussions which we have had with campers, after the films, have convinced us of the worth-whileness of our film programme. This summer, for the first time in seven summers, a park's employee acted as our projectionist at Two Jack Lake Campsite. This not only relieved us of the necessity of going out to Two Jack Lake every Sunday night, but also resulted in a decided increase in the attendance at our film programme there.

(b) Film Festival at St. Paul's: Every Monday night during July and August, St. Paul's Church Hall was the scene for a "festival of films." We showed "Martin Luther" every second week, and on alternate Mondays, the "Unfinished Task" and "All That I Have". Our job on these Monday evenings was to usher visitors to the Church Hall — a task which gave us many opportunities to talk with the tourists about the work in which St. Paul's is engaged. We also learned how to run the movie projector, and took turns with Mr. Peddie in showing the films.

This was the third summer in which films have been shown in St. Paul's on week nights, and was the best yet as far as attendance was concerned. Nearly every Monday the Hall was well filled, and one night we were compelled to remove the poster from the front of the Church early in the evening, as there was no room left at all.

V. OTHER ACTIVITIES: We spent one afternoon a week doing hospital and home visiting. This was an enjoyable experience for us, and it gave us a chance to meet a few of St. Paul's people; and Mr. Peddie assures us that our weekly visitations were a real help to him in his pastoral work.

Throughout the summer there has been "office work" of various kinds. This included two mailings to the entire congregation, constant mimeographing for Sunday services and for the Vacation School, book-binding, and many other routine jobs. On Sunday nights we sang in the Church choir and our presence helped the choir numerically, if in no other way.

Now we have left Banff and this summer is behind us. Yet no matter what we do or where we go, this summer with its rich and varied experiences will be so deeply written in our memories that it will always be part of us, our thinking, and our living. Not least among our memories will be the invaluable association we have had with Mr. Peddie.

All of which is respectfully submitted as a joint report by:

Gale Kay and Sheila Stephens.

Your Prayers are asked

—For the children in our Schools and Children's Centres, that the Christmas season may be to them a time of true joy and happiness as a result of their being taught the true meaning of Christmas.

—For our workers in isolated places, that, as they seek to serve others during this holy season, they may be conscious of the gracious presence of the Prince of Peace in all their undertakings.

—For the new workers on all our fields. We pray for those whom we have written of in this issue, Miss Lankin, Miss Acton, Miss Prendergast, Miss Wadsworth in India, and for Miss Bulmer in Nigeria, all who have gone to the Overseas field in very recent times. We pray that, as they take up active participation in the work to which they have been called, they may be given strength and courage to face the task which is before them.

—For the work in British Guiana. Pray that we as a Society, and that the General Board of Missions, may be guided to find those people who may carry on the work in British Guiana and give leadership to the Guianese people, that the Church may be well and truly established there. We ask your prayers particularly for the young people and the Children, that they may learn the Christian way of life, and that they may find their place in Christian service.

—For all members of the Christian Church throughout the world, that as they observe Christmas, they may resolve to share "the Good Tidings of Great Joy" with their fellow men.

—For the boys and girls in our Church groups, that this Christmas they may realize, as never before, the wonder of God's love for them, and for all people everywhere.

Searchlight on the Mission Overseas

The Caribbean Christian Education Curriculum Conference

by MARGARET M. RAMSAY

(This past September there has been held in Kingston, Jamaica, a conference of representatives from a number of Churches having work in the Caribbean area. It has been our privilege to have Miss Mabel Booth and Miss Margaret Ramsay represent our Society at this conference. Miss Ramsay also represents the work in British Guiana. She went as an observer from that country, to the conference. Miss Booth went as special advisor in children's work. It is the hope of members of the Overseas Committee and Council Executive that from this conference in which we have shared, that there may come the kind of materials which will give new impetus to our work in British Guiana. We are particularly concerned that the children have as great an opportunity as it is possible for us to give them to know of the love of God as revealed in Jesus Christ. This conference, which was sponsored by the World Council of Christian Education, was an inter-denominational one, and it will be the task of our people in British Guiana to apply the general themes and lesson structures to the needs in B. G. We ask that you study Miss Ramsay's story of what went on at that conference.)

THIS CONFERENCE was held in Kingston, Jamaica, from September 1st to 21st, on the beautiful Campus of the University College of the West Indies. Delegates representing 9 Denominations in thirteen territories in the Caribbean, met together to face the tremendous task of preparing a Curriculum for use in the Churches, taking in all the various age groups from

Delegates at the Conference

Beginners to Adults. In the early days of the Conference, the delegates studied the social background, and resultant needs, of the areas in which the Church functions. With these in mind, careful study was then given to the various themes which would help to cover the needs and also a purpose for the Curriculum.

Although coming from the various territories, and with various denominational backgrounds, it was gratifying to see how the differences were forgotten in an effort to produce a good course of study. Problems of insularity, migration, multiplicity of churches, growth of materialism, difficulty of racial intolerance, illegitimacy, poor housing, unemployment; mad rush after pleasure, were considered, and lessons — units and titles — were chosen for all the ages, to help them find answers or helps for better Christian living. Perhaps it is significant that the name chosen for the whole Curriculum was "Christian Living Series", for it was felt that, only as Christ was brought into the everyday life of the people, could His power and influence come to have meaning in their lives, and thus affect the whole life of their communities.

This great work of preparing a Curriculum was started in 1959, but the completion of the work will not be until 1963, when it is hoped that Sunday Schools in all the territories of the West Indies, Bahamas, British Honduras and British Guiana will be able to put into action the "Christian Living Series" of lessons.

An Editorial Board was appointed to carry out the plans and purpose of the Conference. This Board consists of 8 members plus the Editor-in-Chief, Rev. D. I. Mitchell, who is a West Indian Minister of the Methodist Church of England, and released for this work and also one of Leadership Training, by his Denomination, who is supporting him in all this. Because of vast distances to be covered between the various territories, the Editorial Board will meet in two sections, thus keeping travel expenses as low as possible.

It was a tremendous thrill and education to all of us who had the privilege of attending this Conference. Besides the actual preparation of the Curriculum, we had the great privilege of hearing messages from visiting Consultants. One of these, Dr. G. Baez-Camargo of Mexico, Editor of the Latin American Curriculum, gave us very valuable help, but his Chapel service address gave us a great deal to think about. I would like to use part of this address now, to share with you this great thought-provoking and soul-searching message, based on II Timothy 2.15 —

"We are dealing with a kind of truth that cannot be handled, distributed, or taught, apart from the experience and life of the teacher. This means that in the task ahead of us we need much more than the knowledge of the content of the Bible; we need much more than the psychology of the different age groups. We need to put ourselves again and again in the hands of Him who is Truth, so that He may not only enlighten our intelligence as we select these portions for the Curriculum, but that He may give us what is much more than intelligent knowledge of subject matter — a spiritual insight that will help us select those portions that will lead our pupils to Him who is Truth and Life. We have to place guide-posts along the way for our pupils to follow, leading to Christ, who is the centre and the end of the road, and who is the Road Himself. Concern about dogmas or doctrines may lead our pupils to stop at the favourite guide-post of the teacher who is fond of an emphasis. Here the teacher may induce pupils to hold fast to the guide-post, forgetting that it is only a guide-post, and that he or she must continue towards the only and supreme goal who is Jesus Christ, Himself.

Today we need help to renew our awareness of the tremendous task of help from God, and our dependence upon Him. Let us tackle our task with reverence, conscious of the fact that what we are handling are not mere truths, but THE TRUTH, and that the supreme goal of our task is not only to distribute truths about the Truth, but to lead our pupils to the Truth Himself, who is our Lord, Jesus Christ."

A LETTER FROM MISS WHALE

DEAR FRIENDS OF THE W.M.S—

When you are reading this issue of The Glad Tidings your Director of Overseas Missions will, I expect, be in India. There, she will likely spend the Christmas season, and it is the thought that afterwards she may visit, for the first time, the field in Nigeria.

So at this time, as I look ahead to this trip, I feel urged to write to you to ask especially for your prayers for the tasks which lie before, not only your Director, but for the members of the W.M.S. staff in India and Nigeria. The particular reason for going to India, at this time, is to work with our staff there, in these critical days in the Church's life in India, so that we all here, might have better understanding of the problems which face the people with whom we are associated in that great land. This is the year for the General Assembly of the United Church of Northern India, a Church made up largely of Presbyterian Churches throughout the Northern part of India, a Church in which our missionary work has been associated for some time. There are some challenging questions coming before this Assembly, and our Indian and Canadian co-workers in the discipleship of our Lord are seeking to know how they may best be called into a more perfect service for Him. It is fitting, I believe, that we should share in these days with them, by being with them as these things are discussed. Then too, the Board of the Helen MacDonald School in Jhansi, has asked me to share with them as they seek a more permanent constitution for the governing of that school. So these are days when we shall very much need your prayers, and I beseech them for the particular task which we will be doing, and for our work in Nigeria. The work there is continuing to have its influence, we believe. Our two staff people, Miss Gollan and Miss Bulmer, are busily engaged in the work they have been called to do. Miss Gollan particularly in the field of leadership for young people. Miss Bulmer is working on language study and finding her place in the work among women and younger people. Both of them are interested in seeing the house, which is being built for their occupation, rising from its foundation. By the time you read this, it probably will be completed, and they will be beginning to work on the job of teaching from their home in Ohafia.

I take this opportunity too, to send you Christmas greetings. This is the first time that I have written greetings this year. I wish for each and every member of our Society a renewed revelation of what Christ's coming means to the world; a renewed consecration in the service for Him; and a new understanding of the meaning of His love for all of us. As a new year begins, may we be conscious of working together with women and men all across the world, in the greatest service that God can call any of us to do. May God be with each one of you and bless you at this special season.

Yours, in the service of the Master,

Mary E. Whale

Staff Note—

The sympathy of the Society goes out to Miss Geraldine Greer, our missionary, working in the schools of Tamsui, in the recent death of her father, in Puslinch, Ont. Miss Greer has returned from Formosa, to be with her mother for a time.

DECEMBER

Oh holly branch and mistletoe,
And Christmas chimes where'er we go,
And stockings pinned up in a row
These are thy gifts, December!
And if the year has made thee old,
And silvered are thy locks of gold,
Thy heart has never been a-cold,
Or known a fading ember.

The whole world is a Christmas-tree,
And stars its many candles be;
Oh sing a carol joyfully,
The year's great Feast in keeping!
For once on a December night
An angel held a candle bright
And led Three Wise Men by its light
To find the Christ-Child sleeping.

(Selected)

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

So Nice For Christmas Giving!

ARCHIBALD, THE ARCTIC. By Archibald Lang Fleming

THIS IS THE stirring story of one man — Bishop Fleming, who spent more than forty years of his life, in the primeval Arctic, serving the Eskimo people, whom he came to love dearly, as he taught them, doctored them, and lived with them, throughout all their trials and hardships. His autobiography, which he did not live to see in publication, has already become a classic of the literature of the Far North, and his life-service to the Eskimo on Foxe Channel is a vital part of Arctic history, for he was the first man to undertake the overland trek to that treacherous North Country and return alive, and for that hazardous expedition he was made a fellow of the Royal Geographical Society. "Archibald, The Arctic", said Lord Tweedsmuir, when first he met this dedicated and intrepid Man of God, "is the most romantic signature in the world!" You will completely agree with this when you read the remarkable biography of this beloved Arctic pioneer, who went to the needy Eskimo as a young missionary, and, despite the honours the world later heaped upon him, remained the consecrated missionary to the end.

He writes — "The fundamental purpose of the missionary is to link the spiritual and material man to God, and the missionary's task is twofold — first, to be a witness to the Gospel of Jesus Christ, and, second, to teach people, and through instruction to enlighten their minds, so that their wills may be directed along the right way." "Archibald, The Arctic" did both, in the most superlative way, and in the doing found high adventure, understanding friendship, and the heights of achievement. A book to treasure and to read — and a delight to give. Price $5.00.

MY LORD, WHAT A MORNING! by Marian Anderson

ALL WHO HAVE thrilled to the perfection and beauty of Marian Anderson's famous contralto voice, will recognize that title at once as one of the poignant Negro Spirituals which she has sung literally around the world. She has chosen to use those words, also, as the title of her life-story, written by herself, which while it gives most interestingly all the details of her climb to fame, reveals movingly, too, Marian Anderson's warm and reverent attitude toward life and living, and, to music. Miss Anderson is a devout Christian and her book is an unconscious revelation of that fact, both in the fortitude of her struggles to success; her philosophic patience toward race prejudice, which she has endured with sadness, but not anger; and her life as a Great Person, in the world of everyday living as well as in the world of music. The great Toscanini has said that a voice like hers happens once in a hundred years — it is one of the few great instruments of song within modern memory! The book is well illustrated and beautifully written. Price $5.75.

ANGEL UNAWARE AND CHRISTMAS IS ALWAYS
By Dale Evans Rogers

BOTH OF THESE splendid little books cost but one dollar apiece, and are written by the fine Christian woman who is married to Roy Rogers, and who lives her faith with him, and the seven children, of as many nationalities, who share the love and upbringing of this famous couple. "Angel Unaware" is the story of their beloved baby, little Robin, who came into this world sadly handicapped, but in her brief two years on earth, in the words of her mother, "transformed the lives of the Roy Rogers family." Mrs. Rogers contributes all royalties from this book to the National Association for Retarded Children, New York. Price $1.00.

"Christmas Is Always" is one of the most popular inspirational books on Library Lists. In it, Mrs. Rogers searches the Scriptures, and looks at life from many angles. Always she finds that it was in God's heart to give the greatest gift of all — the giving of Himself to us in the person of His Son. "Christmas Is Always" is a lovely book for any age. Price $1.00.

ARMED WITH COURAGE — By May McNeer and Lynd Ward

Here are the intensely interesting biographies of seven men and women of great physical and spiritual courage — Florence Nightingale, the Lady With a Lamp; Father Damien of the Far Pacific Islands; George Washington Carver, the Plant Wizard; Jane Addams, the Great Social Worker; Wilfred Grenfell, of Labrador; Mahatma Gandhi, Great Soul of India; and Albert Schweitzer, the famous Jungle Doctor. This is a handsome book, both in its illustrations and the content and quality of its writing. Price $2.50.

BIBLE READINGS FOR BOYS AND GIRLS
illustrated by Lynd Ward

This is not a book of re-told Bible stories. All the selections are in the language of the Revised Standard Version of the Bible, and were chosen especially to interest children from nine years of age — stories they can understand and read for themselves without adult guidance. These have been arranged and chosen by members of the Committee on Children's Work of the National Council of Churches, and reviewed by other educators and leaders of many denominations. A truly worth-while gift! Price $3.00.

Miss Teen-Ager

THE LIFE OF MARY SLESSOR

(in 2 parts)

by CATHY DENHOLM

THE STORIES OF the Calabar Mission in Eastern Nigeria, told by Mrs. Slessor, constantly occupied her daughter Mary's mind. So real were these stories that on Sunday evenings, while their mother was at the kirk, the children played church, rehearsing the stories again and again.

One Sunday evening Mary turned the armchair around and Robert, the eldest, mounted it for a pulpit. Young ears listened as Robert expounded the wickedness of worshipping idols of wood and stone. Perchance Mary felt she could be more persuasive for, after Robert's brief discourse, she announced that *she* was going to be a missionary!

"You cannot, girls cannot be missionaries!" Robert remarked scornfully. Robert, feeling he had perhaps spoken too sharply, comforted Mary by suggesting to her that *he* would be the missionary and if she insisted on going she would have to be satisfied with hiding in the pulpit while he did the preaching!

"The very idea," thought Mary, "me hide? Why I'm afraid of nothing." Mary never did hide in a pulpit nor did Robert preach, for he died shortly after.

When she was eleven years old she went to work at the mill, spending the morning there and then attending school in the afternoon. By the age of fourteen she was an expert weaver. Mary always carried her Bible to the mill, reading it on her way there and back, laying it on the loom and glancing at it in spare moments. God was so near to her that she felt He was speaking to her, saying, "Go ye and make disciples of all nations."

Her day began at five o'clock. Each evening Mary hastened home to help with the work there and, in her spare time, Mary conducted Bible classes for boys and girls from the tenements in the slum area around Wishart Church. Darkness crept in at the day's end to find Mary exhausted.

It was in 1874 that news came of Livingstone's death. A call went out for volunteers to go to Africa. Never through all the busy days had Mary forgotten Africa. There echoed in her ears the words which Livingstone had once spoken—"I go to Africa to try to make an open door . . .; do you carry on the work which I have begun? I leave it with you."

At the age of twenty-six, Mary Slessor decided to offer herself for Calabar. Now, her sisters had good positions and she too could send money home to her mother. Mrs. Slessor had longed to see one of her sons go as a missionary to Africa, but this was not to be. Mary was to represent the family on the Mission Field!

Visualize for a moment that you stand with Mary at the rail of the "Ethiopia" as it glides from the Liverpool docks. The hold of the ship is loaded with casks of whiskey. "Scores of casks," she mused, "and only one missionary!" Try to imagine the memories of the past and the expectations of the future which flood Mary's mind.

Each setting sun, reflecting on the vast expansion of the ocean, brought Mary nearer her destination. Past the white sand of Cape Verde, then the Ivory Coast, the Gold Coast, and the Slave Coast. How beautiful the shore looked as the ship steamed on her way! From the "Ethiopia" the shore looked like a glimpse of paradise. Mary's imagination saw beyond the shore to the mangrove trees rotted in slime, the swamps full of tsetse flies, and the jungle inhabited by reptiles and beasts. Mary had left Scotland to make her home in this country (the white man's grave) a few degrees north of the equator. Here witchcraft flourished, warriors were killed and wives strangled when a chief died, in the belief that the others must bear him company on his journey to the spirit world.

At last Mary saw the houses and wooden stores of Calabar. The ship's siren summoned a canoe from the shore. A rope ladder was let down over the side of the great ship. Mary clambered awkwardly down the rough rope ladder. For the first time she looked into the faces of those of the swarthy race to whom she had dedicated her life.

Mary was certain of one thing, she was about to prove that girls can be missionaries. An arduous task lay before her here in the Calabar field of Eastern Nigeria. For four years Mary worked in Duke Town, a coastal settlement of Calabar, learning the Efik language and serving her apprenticeship as a missionary. Mastery of the native tongue proved to be the key which opened the door into the lives of the natives. She overcame the people's suspicions and entered into their life and thought.

Mary was put in charge of a district of her own, called Old Town, the entrance to which was marked by a human skull stuck up on a pole. The walls of Mary's house were stakes, plastered with mud, and the roof a mat. Here she lived, the only white woman among the black Africans, glad to be close to them, to eat as they ate, and to send her slender salary to her Mother.

The hopelessness of the situation did not daunt this young Scotswoman. There must be a measure of good contained in the culture of these backward and degraded people! Convinced of this, Mary extended her visits and wandered off the beaten tracks. Only a first-hand knowledge of the people and their way of life would lead to a proper understanding of the good and the bad in their culture.

Sundays were great days. Early in the morning two boys walked round the villages, carrying a bell upon a pole, thus announcing that the "White Ma" was on her way! Mary prayed and read the Scriptures and told the people about the love of Jesus. Her afternoons were devoted to the children. The evening service was the triumph of the day. It was held in the chief's yard! Her black listeners settled upon the ground and she told them how Jesus Christ had suffered for them. The lamp flickered on dusky faces.

* * *

Boys and Girls!

STAR BRIGHT

(An Imaginative Story)

by KATHERINE M. SMITH

PEOPLE TALK about the Christmas rush down there on earth, but my, if you only knew how busy we stars up here in heaven are at this season! Why, here it is Christmas morning and I'm just twinkled right out. I'm so glad the sun is coming on duty now, and I can get some rest at last.

Oh, I don't really mean to complain. I love Christmas just as much as all of you do, and I've seen many more of them than you, or your mothers and fathers, or even your grandmothers and grandfathers have seen. As a matter of fact, I was here on the very first Christmas that ever was, and of all the Christmases I can remember, I think it was the very best of all.

But before I begin to tell that story, I suppose I should tell you who I am. I'm afraid I don't have a name or even a number, because all your astronomers down there could hardly think up enough names for all the big, important stars, and they couldn't even count the rest of us, let alone name us. I'm the little fellow sitting exactly 1,382,641½ miles directly south of the North Star. Perhaps you've seen me there; I do twinkle rather well for my size!

Now then, to get back to my story of the first Christmas.

Actually, we didn't even know that there was going to be a Christmas that year until just a few nights beforehand, when the word went around that God's Son was going to be born on earth. One of us was to be chosen to shine over his birthplace, so that Wise Men and shepherds, and all the world might know where He lay and come to worship Him there. You can imagine the flurry of excitement then! Who would be the lucky star?

Although I didn't dare say so to anyone, I was hoping, deep down inside, that God would choose me. How I would love to serve Him and His new baby Son! I polished my points with a fluffy cloud until I shone like an angel's halo. I glowed so hard at nights that I nearly burst. God would want a big and beautiful star. Would I be good enough?

But all through the sky every other star was thinking the same thoughts. Every other star was polishing and twinkling just as hard as it could. Every other star wanted to be chosen just as much as I did. So many, many lovely stars to choose from!

At last the night came when Jesus was to be born, and still God's choice had not been made known. But just at twilight when we were all bustling about getting ready for work, in a dreadful dither of last minute excitement and final polishing, wondering, and perhaps even hoping a little, just then the new Star of Bethlehem was announced. Angels blew their trumpets as the star slipped into the dark blue sky, right over the stable where Mary and Joseph were settling down for the night.

We turned and stared to see who it could be. North Star laughed out loud when he looked. The Dipper stars were very angry. Venus looked as though she were going to cry. The rest of us just stared and shook our heads. I wondered at God's choice. Well, it wasn't so much that I was disappointed in not being chosen myself; I knew there were others who could do a much better job than I ever could. It was just that the Star of Bethlehem was so unworthy-looking. He was just another of our unnamed and unnumbered group, not even as big as I, not at all handsome, and though he was well-polished, he wasn't making much of a light at all. How on earth would the wise men and the shepherds even notice him? Something had to be done.

If only stars could grow, I thought. If only the star were bigger. If only . . . well, maybe . . . yes, perhaps . . . I hallooed a passing angel, who perched on a moonbeam to listen to my plan. Yes, she nodded, and the two of us set to work. We pulled and pushed and chopped and hacked until at last, with a great crash, we knocked off my top-most point. It didn't hurt nearly as much as I thought it would; in fact it hardly hurt at all! Then away went my angel, carrying the glowing gift to the Star of Bethlehem. I watched as the angel carefully tacked it on to the tiny star, who twinkled up his thanks. But poor fellow! He still didn't look much bigger. I had tried, but it was no use. There was nothing else I could do. I wondered if the Baby Jesus would be disappointed with His star, and if the shepherds on the hilltops, or the Wise Men in their high towers, could see it, and if the new star felt as helpless as it looked. In fact I was so busy thinking that I didn't even hear all the racket that was going on around me. I didn't hear the sound of the chopping and chipping and breaking, or see the angels carrying fragments of stars through the sky. When finally I did look around me, I had to close my eyes, pinch all four of my points to make sure I wasn't dreaming and then look again.

Surely there was a miracle in the sky! The Bethlehem Star was five times as big as it had been, and it was still growing. It was growing with pieces brought down to it by angels, gifts from all the stars large and small. Now it was the very biggest and the most beautiful star in the sky! Its light spread far and wide over all the earth. So God's choice had been the wisest and the best after all. The Star of Bethlehem was a part of each of us, the best part of each of us, and more beautiful than each of us. It was our gift to God and to His Son and to all the world.

Never before had the heavens been so lovely. Men and women and children on earth looked up and marvelled at the splendour of the Star, and of all of us there, who glowed with the special happiness of Christmas giving. Angels flitted up and down from star to star as though we were stepping stones from earth to heaven. "Glory to God in the highest," they sang while sweet music filled the air, "and on earth peace, good will toward men." But we stars in the bright sky were silent as we looked down where He lay, the little Lord Jesus, asleep on the hay.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MISS ANNIE O. ROBSON,
SUITE 5,
2255 W. 40TH AVE.,
VANCOUVER 13, B.C.
PRESS SECRETARY

KOOTENAY PRESBYTERIAL — The Evening Auxiliary of the W.M.S. of Knox Presbyterian Church, *Cranbrook,* met on Sunday, in the Church Rooms, when Miss Nellie Smith, Assistant to the Treasurer on Council Executive, was the Guest Speaker. Her inspiring address covered all phases of the work of the Women's Missionary Society, and stressed the need for more workers on all Mission Fields. President, Mrs. M. Schell presided, and conducted the Devotional Period. A Social Hour followed the meeting.

VICTORIA PRESBYTERIAL — The Executive of this Presbyterial met in the Social suite of St. Andrews Presbyterian Church, *Victoria,* when plans were completed for the Rally of Senior and Afternoon Auxiliaries during the visit of Miss Nellie Smith, from *Toronto*. This was also the Thankoffering meeting of St. Andrew's W.M.S. Auxiliary, and, following the opening prayer, a period of silent prayer was observed in memory of the late Mrs. Cordiner, a faithful worker in this Auxiliary. The Devotional Period was conducted by Mrs. J. L. W. McLean, 1st Vice-President of the Presbyterial, based on the themes "Give us this day our daily bread", and "As our days, so shall our strength be", and concluding with the Lord's Prayer in unison. The reports of Secretary and Treasurer were received, and Miss Ripley's report on the *Glintz Lake Camp* was most interesting. The Mizpah benediction brought the meeting to a close.

WESTMINSTER PRESBYTERIAL — A happy event took place at the home of Mrs. R. Normand, when a delegation of members of the *Mount Pleasant* Auxiliary of the W.M.S., headed by President, Mrs. Jean Basey, presented to Mrs. Normand a beautifully-framed Certificate of Honorary Membership in the Women's Missionary Society. One of the most faithful old-time members of this Auxiliary, Mrs. Normand is now confined to bed, and a colorful bouquet of chrysanthemums brought to her the affection and fellowship of all the members of her W.M.S. Auxiliary.

ALBERTA

PRESS SECRETARY, PRO TEM,
MRS. M. A. C. MCCALLUM,
225—5TH AVE. N. E.,
CALGARY, ALTA.

CALGARY PRESBYTERIAL — A Christian Fellowship Conference under the auspices of this Presbyterial was held in St. Giles Church, *Calgary,* with 85 women in attendance. Miss S. V. Scott was the Convener of the Conference, whose Theme was "Our Mission For This Hour". Mrs. J. W. Crawford, President of *Calgary* Presbyterial, opened the meetings. Led by Miss Norma Kennedy, the morning session was given to a Bible Study, under these headings — "The Nature of the Church"; "The Call of God"; "Implications of Church Membership". A "Travel Tour" covered our W.M.S. work at Home and Overseas; Medical Work was explained by Mrs. Douglas Parnham; and Leadership Training Work was presented by Miss Margaret McLagan. Mrs. John MacIntosh, Mrs. Harvey Smith, and Mrs. B. Reilly discussed Education, and Christian Education was presented by Mrs. F. Bath and Miss Jean Marshall.

Buffet Luncheon was served,

after which the Introduction to the New Study, "The Way in Africa", was graphically given by a Skit, in which the following members took part — Miss Betty McNay, Miss Margaret Montgomery, Miss Catherine MacKenzie, Miss Thelma Nutt, Miss Thelma Larter, and Miss Jean McLagan.

PEACE RIVER PRESBYTERIAL — A successful meeting of the *Peace River* Presbyterial was held in Belloy Hall, *Wanham,* under the auspices of the W.S.M. Auxiliary, with 42 women present from the various groups. Mrs. J. Graham presided, and Mrs. D. L. Campbell, wife of the minister of *Wanham* Presbyterian Church, welcomed the ladies. Miss Iris Ford conducted Devotions and Miss Isabel Taylor, the Guest Speaker, gave an interesting talk of her work in *Formosa.* Mrs. D. L. Campbell, who attended the Annual Council Meeting in *Belleville,* Ont., told of the work and aims of the Society. After Supper, which was enjoyed jointly with the men of the Presbytery, who also met that day, Miss Taylor showed films of her work in *Formosa.*

BROWNVALE — A Rally of the Presbyterian C.G.I.T. was held in McQueen Memorial Church, with members present from *Grande Prairie, Dixonville, Vermilion,* and *Brownvale.* Unfavourable road conditions prevented the attendance of the girls from *Fort St. John, Chetwynd, Blueberry Mountain* and *Wanham.* The Theme was "God and Me", and the Leaders were Mrs. Jean Elder, Miss Iris Ford, Miss Rae McLatchie, and Mrs. H. W. Grove. On Sunday morning, the Rev. H. W. Grove spoke to the C.G.I.T. on "Remember now Thy Creator in the Days of Thy Youth".

RED DEER PRESBYTERIAL — The W.M.S. Auxiliary of *Carstairs,* resumed work this Fall by entertaining the Home Helpers, and the women of the Church, to a Pot-Luck Supper. At the October Thank-Offering Meeting, the new Study Book — "The Way In Africa" — was started. This Auxiliary has been saddened by the recent death of two honoured members — Mrs. Elizabeth Boyce, in her 87th year, and Mrs. Susan Robinson, aged 95 years.

(Due to lack of space in this issue, Synodical News from Saskatchewan, Manitoba, Hamilton and London, Toronto and Kingston, and Montreal and Ottawa is held for the January magazine.)

December S. O. S.

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THE GLAD TIDINGS INDEX FOR 1959

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